



Adi Sankaracharya's
VIVEKCHUDAMANI

Selected 108 Verses

VOLUME 04

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A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

SELECTED 108 VERSES

Verse 67 to 81

Verse 67 :

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।

नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225 ॥

satyaṁ jñānāmanantam brahma viśuddham param svataḥsiddham |

nityānandaikarasam pratyagabhinnaṁ nirantaram jayati || 225 ||

Brahman is existence-knowledge absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual Jiva and with no differences within or without. It is ever Victorious! [Verse 225]

a) Brahma :

- Truth of the entire universe, Only Vedanta talks.
- Nobody else can find the truth because He is the truth
- It is Apaureshya Vishaya
- Searcher of the truth is truth
- No one will believe unless you study, Definition of truth.

Taittiriya Upanishad :

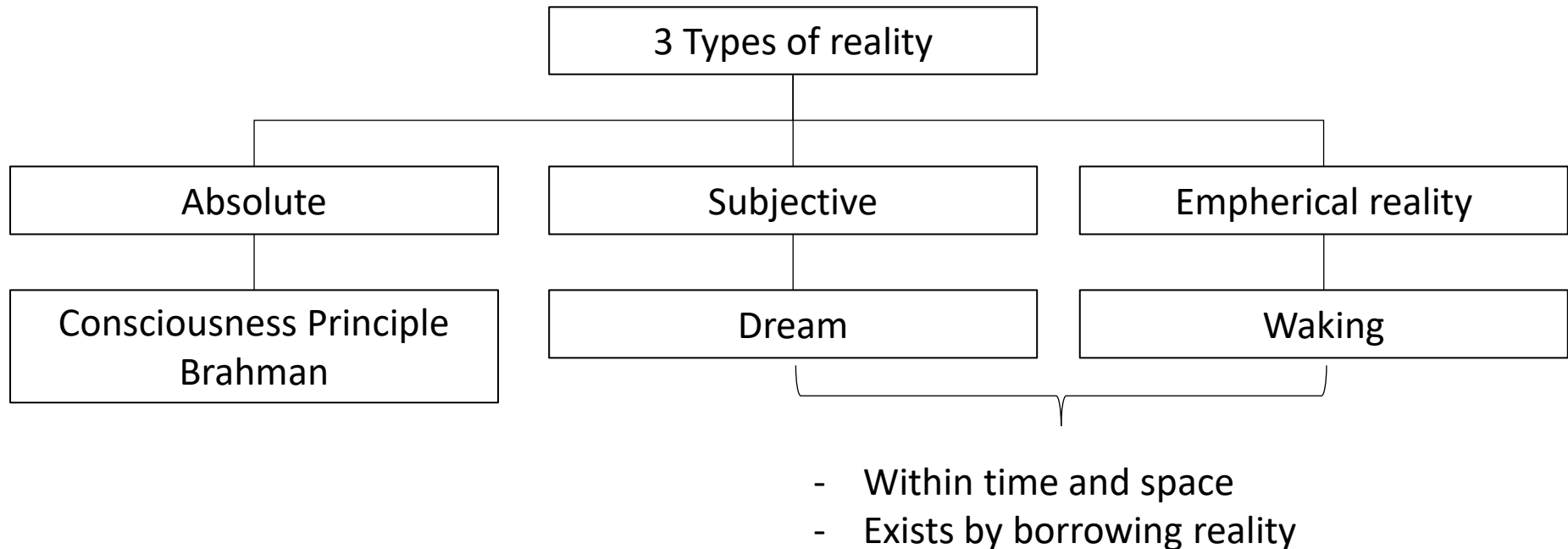
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṁ jñānāmanantaṁ brahma |
yo veda nihitaṁ guhāyāṁ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

b) Satyam Jnanam Anantham Brahma :

- Satyam = Absolute reality, different from this reality, this world
- Dream = Subjective reality.



Subjective reality Dreamer	Empheral reality
Borrows reality from the waker, empheral reality	Borrows reality from Absolute reality

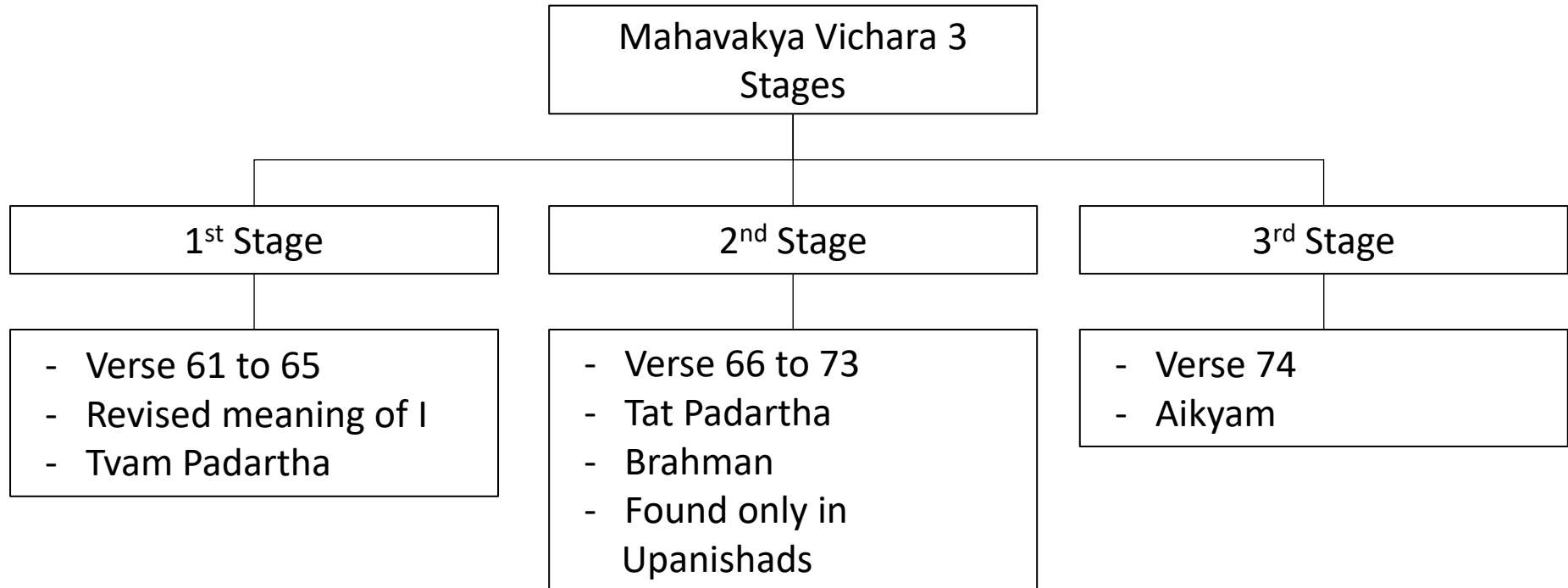
- Absolute reality is the only one which is intrinsically real.
- Therefore called Satyam, the absolute truth.

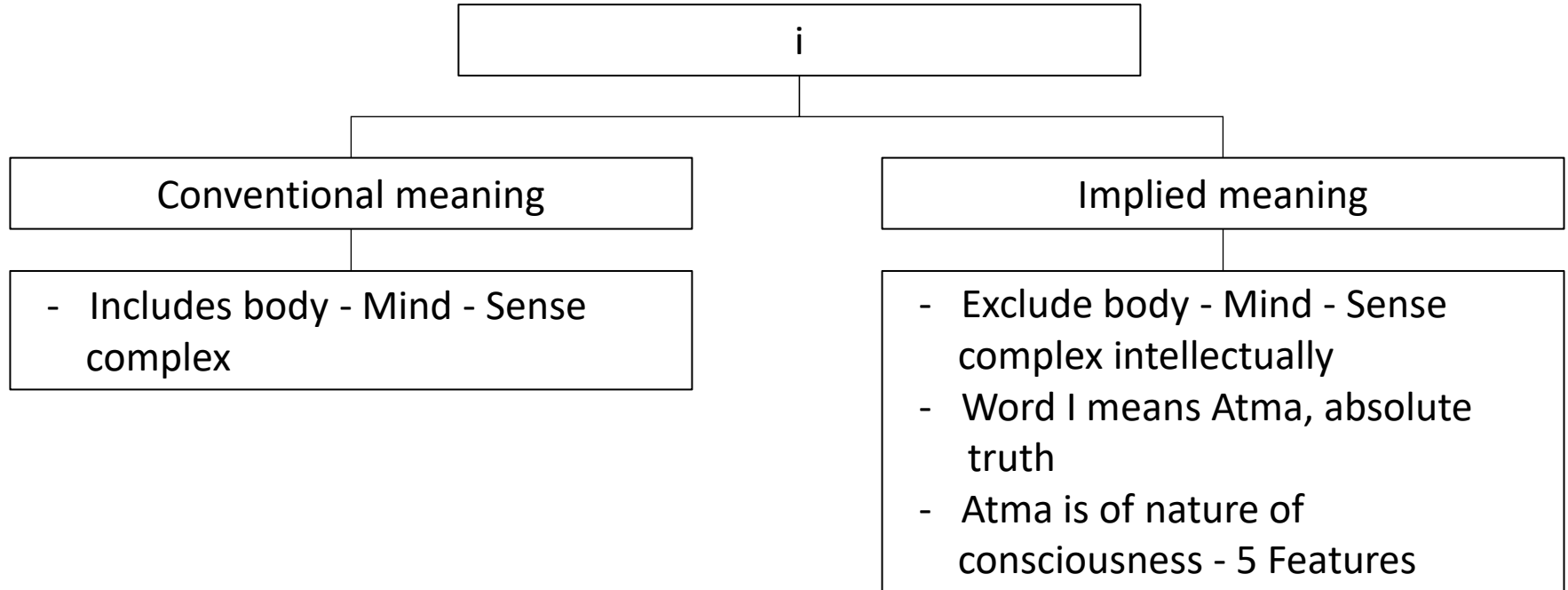
Lecture 30

- 7 Question answered with 60th Verse

From 61st Verse onwards - Atma Anatma teacher Answers :

- Viveka in 3 Stages, most important topic of Vivekachudamani, called Mahavakya Vichara.





- This is called Tvam pada Vichara, Lakshyarth, Shodanam
- Teacher says 'I'
- Student = receives it as 'Aham' pada Lakshyarth

2nd Stage :

- Brahman - Tad pada - Based on Taittiriya and Chandogyo Upanishad : 6th Chapter - Sad vidya.
- Svarupa Lakshanam - Nature of Brahman as it is "Satyam Jnanam Anantham Brahma" verse 67
- Tatastha Lakshanam - Brahman with respect to the world.

Revision - Verse 67 :

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।

नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225 ॥

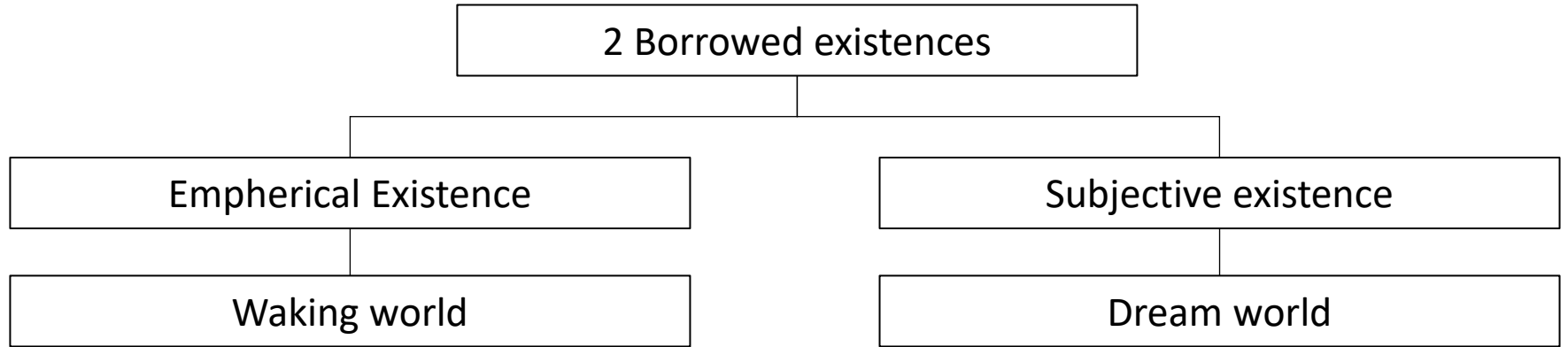
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a) Satyam :

- Absolute reality, has independent existence of its own.
- Other than Brahman, Anatma had dependent existence.



- Brahman = Absolute reality, has unborrowed own existence.
- There it will exist always
- Borrowed existence is losable
- Unborrowed existence will remain always.

Example :

Fire	Brahman
Always Hot	Ever existent

b) Jnanam :

- Of the nature of 5 featured consciousness.
- Same as the nature of the student, individual
- Brahman's nature presented as same consciousness
- Useful for us to equate the individual self and Brahman
- Remember to utilise later

c) Anantham Brahma :

- Limitless consciousness is not a temporary product existing in the brain.
- Consciousness manifests in the brain and exists outside the brain also, because Upanishad gives Anantham.
- All pervasiveness of consciousness is understood only from Shastra Pramanam.
- If person does not accept Shastram and wants to be proved logically - How consciousness is all pervading, we will not be able to prove.
- Limitlessness of Consciousness is known from Shastra Pramanam - Satyam Jnanam Anantham Brahman.

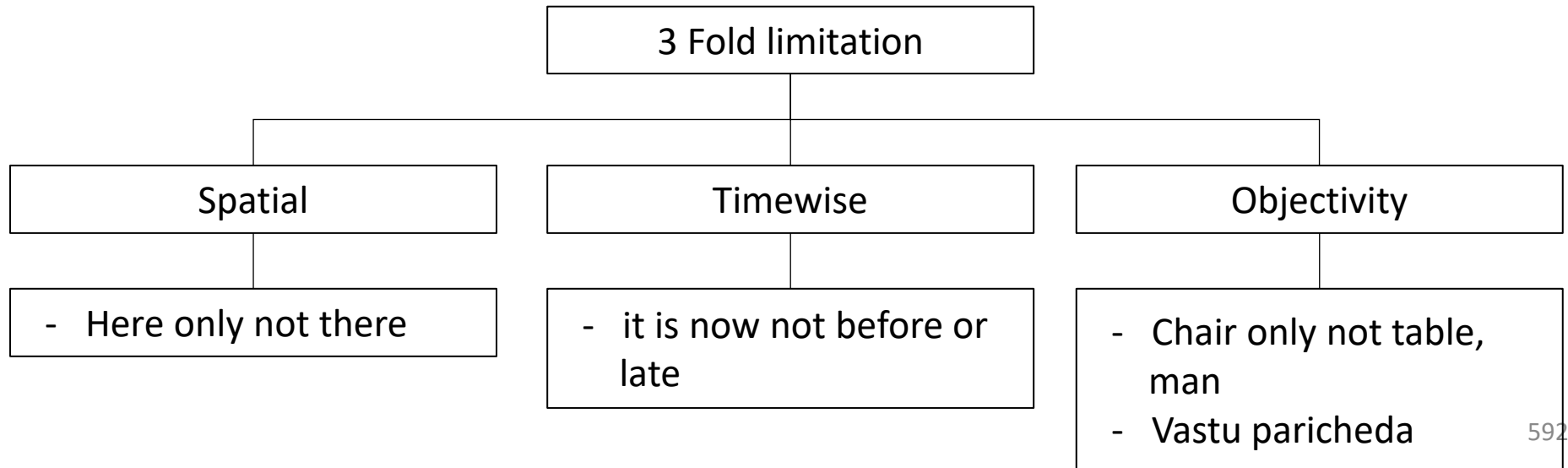
Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
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- Antha = limit
- Anantha = Limitless



- Brahman is not one of the objects in the creation.
- It is distinct from all other objects

d) Vishuddham :

- Pure free from Physical, emotional, intellectual impurity in the form of ignorance

e) Param :

- Transcendental
- Absolute not within time and space
- Not related to any object within time and space
- Non-relational

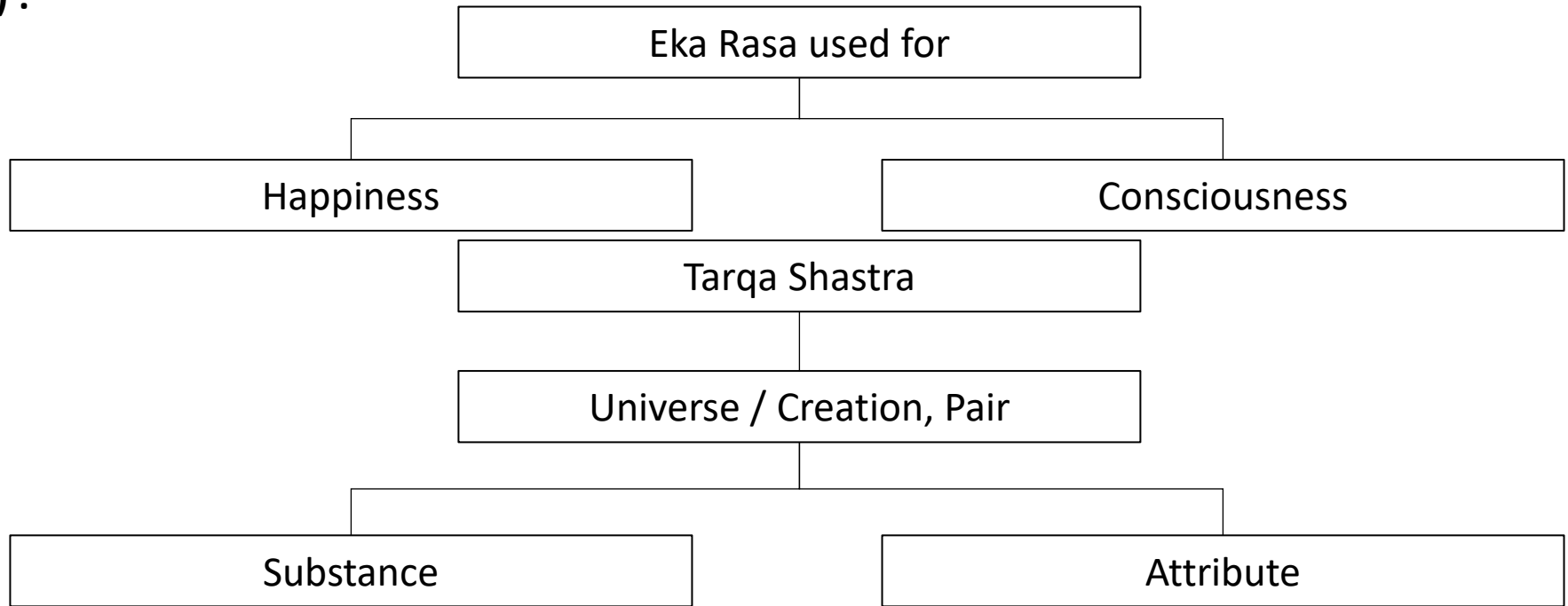
f) Svata Siddham :

- Self existent, self evident as the consciousness Principle

g) Nitya Ananda Eka Rasam :

- It is of the Nature of eternal Ananda like the nature of the Atma
- Anandamaya Kosha = Reflected experiential Ananda, indirect Ananda (Possible only because Atma happens to be original Ananda)
- Without Original face, no reflected face in the Mirror.
- Original Ananda here is direct, Non-experiential Ananda, Non-graded Ananda, Nitya, eternal Ananda.

h) :



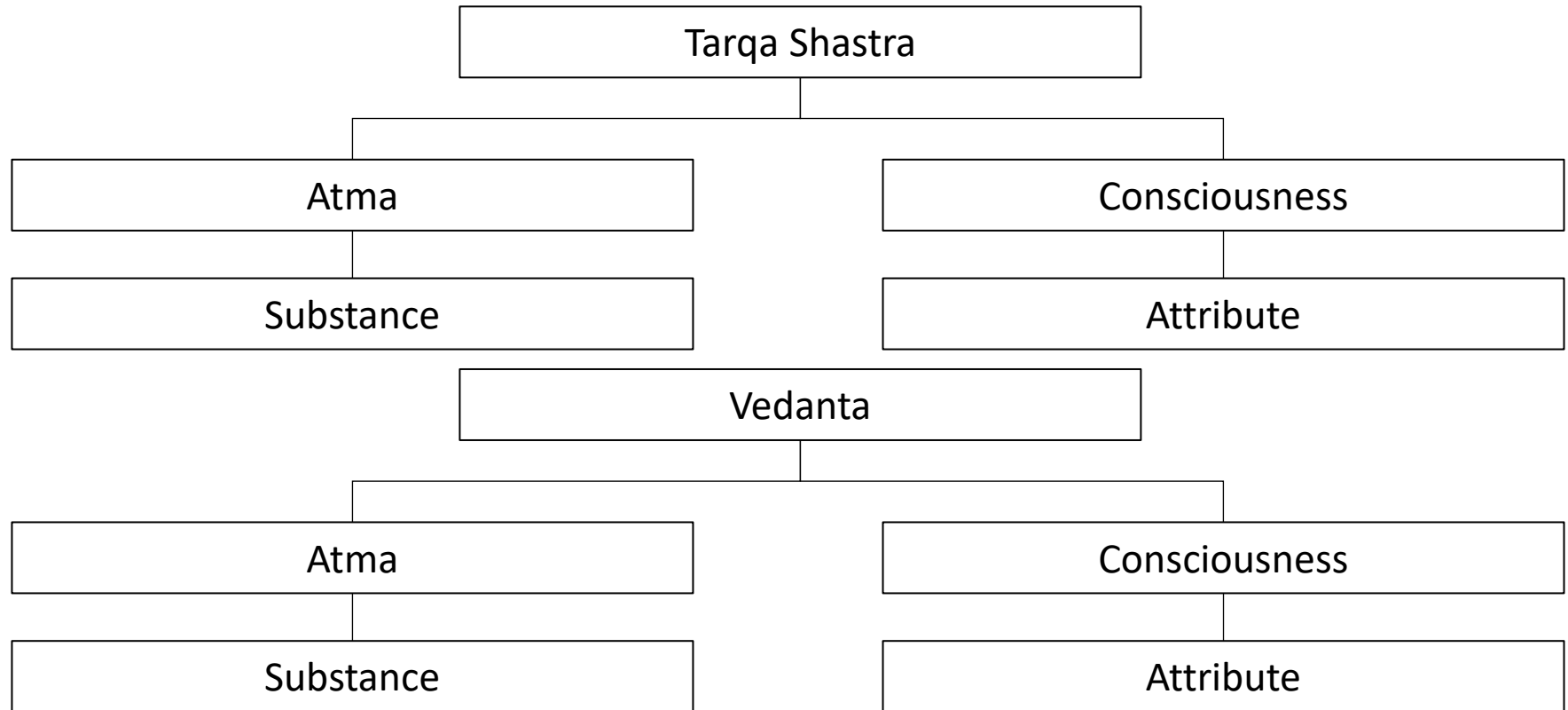
- Purest substance has attribute which defines and specifies the substance.
- No Substance Without attribute
- No Attribute without substance
- Substance = locus of some attribute
- World = Substance - attribute duality
- Samavaya Sambandha, inseparable Accepted by other philosophical systems.

Advaita Vedanta :

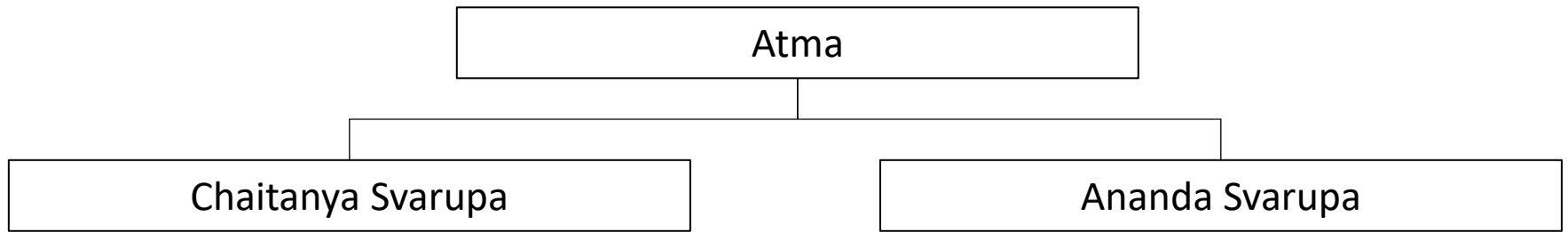
- This internal duality, Svagata Bheda is only within field of Anatma
- In Atma realm, no substance - Attribute duality.

- No internal division in the form of substance and attribute
- Atma not substance associated with attribute
- Based on Tarqa Shastra, Atma can't be called a substance

What about consciousness?



- Atma is consciousness which is not substance or attribute
- Does not come under any category, Happiness not substance, attribute, No Svagata Bheda or duality
- Shastra conveys this by “Eka Rasam”
- Eka Rasam, that which does not fall within Substance - Attribute dichotomy of duality.



- Svarupa means it is neither attribute or substance.
- Substance attribute Vyatiriktaha

i) Pratyak Abhinnaam :

- Proposition here elaborated in 3rd Stage of teaching not different from the individual self.

Brahman - Absolute reality

- Not different from
- The individual self Atma
- Revised I = Absolute truth
- Pratyag = Individual self
- Abhinnaam = Non-different from Brahman = Mahavakyam.

j) Nirantharam Jayati :

- Always stands out as the ultimate reality which will be there after dismissing everything else.
- Undismissably present = Brahman = Atma
- Stands out as the superior most principle, remains supreme all the time, Victorious. 596

- Supreme self
- Svarupa Lakshnam of Brahman
- Next, Tatastha Lakshanam of Brahman in which Brahman is revealed with reference to the world.
- With the help of the world, we can grasp what is Brahman.
- Once relationship is known, we can arrive at Brahman.

Svarupa Lakshanam	Tatastha Lakshanam
Too Abstract to conceive of	For facility of Understanding

- What is the relationship between
- Brahman and Jagrat Prapancha that we are experiencing? Profound teaching.

Verse 68 :

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ 230 ॥

*sadbrahmakāryam sakalam sadevam
tanmātrametanna tato'nyadasti |
astīti yo vakti na tasya moho
vinirgato nidritavatprajalpaḥ || 230||*

So too, the entire universe, being the effect of the real Brahman, can be nothing other than it. It is of the essence of that and it cannot exist apart from that. Anyone who says it does, is Still under delusion and twiddles like one in deep sleep. [Verse 230]

What is relationship?

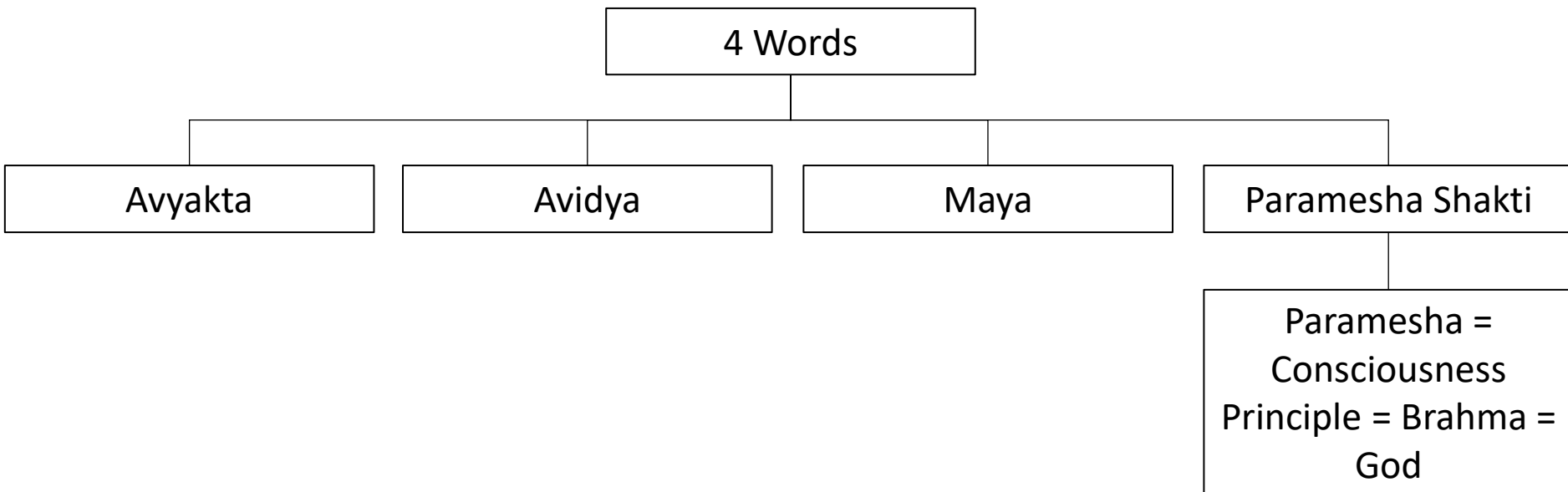
Brahman	World
<ul style="list-style-type: none">- Cause of Jagrat Prapancha- Cosmos, Galaxies, 5 Elements, time space is born out of Brahman	<ul style="list-style-type: none">- Karyam

How did Brahman become cause of this universe? How did he create the world?

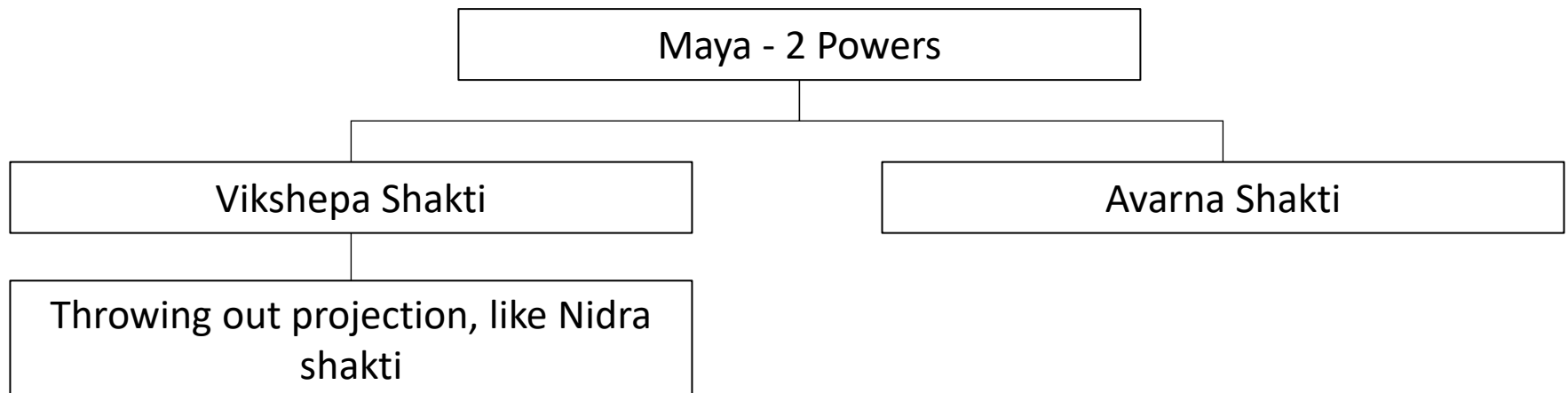
- Vivekachudamani - Tight teaching
 - Be Alert
 - Too loaded
- Requires several rounds of listening, slowly clarity comes, unique concept belongs to Vedanta only.

Concept :

- There exists something which is neither substance nor attribute
- It is not there in other philosophies
- There are just words, must make sense
- Apply mind again and again, understand, apply, teaching learnt before, now Karana Shariram = Verses 31, 32, 33



- Once topic of creation comes, Brahman is renamed Paramesha, Supreme god.
- Not Rama, Krishna, Devi, described in Soundarya Lahari... Lalitha Sahasranamam, Vishnu Sahasranamam.
- They are initial stages for preparing our minds, acclamation.
- Eka, Aneka Rupa Ishvara
- Vedanta = God = Brahman, consciousness with Maya Shakti (Power)



- Once we take the Nidra Shakti, we get a power to project dream, world of Varieties of Nama, Rupa, Function (Karma)
- In Maya, all name, form, functions are in dormant condition.

Brahman exists :

- Supporting unmanifest condition of Maya Shakti (Name, Rupam, Karma)
- Creative Maya Power
- Vikshepa Shakti
- Brahman Governed by inbuilt law of Karma, operational in Maya, Universe evolves.
- Brahman does not do anything
- In its presence, Maya gets thrown out, gets elaborated.
- In our mind Vasanas are there
- We don't know their existence
- All Vasanas thrown out in the form of dream Universe
- Similarly, all names, forms, functions of waking, Avyakruta, Nama Rupani.

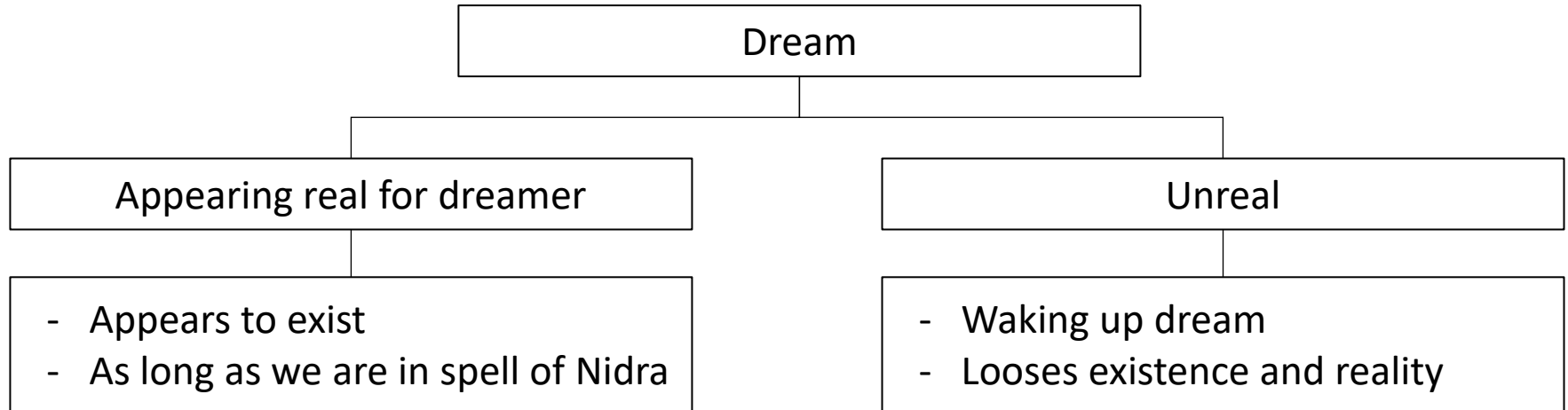
Bṛihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत्,
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
तान्यस्यैतानि कर्मनामान्येव ।
स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
vyākriyata, asaunāmāyamidaṃrūpa iti;
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,
viśvambharo vā viśvambharakulāye; taṃ na paśyanti |
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
tānyasyaitāni karmanāmānyeva |
sa yo'ta ekaikamupāste na sa veda,
akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
atra hyete sarva ekam bhavanti |
tadetatpadanīyamasya sarvasya yadayamātmā,
anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedeḥvam;
kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

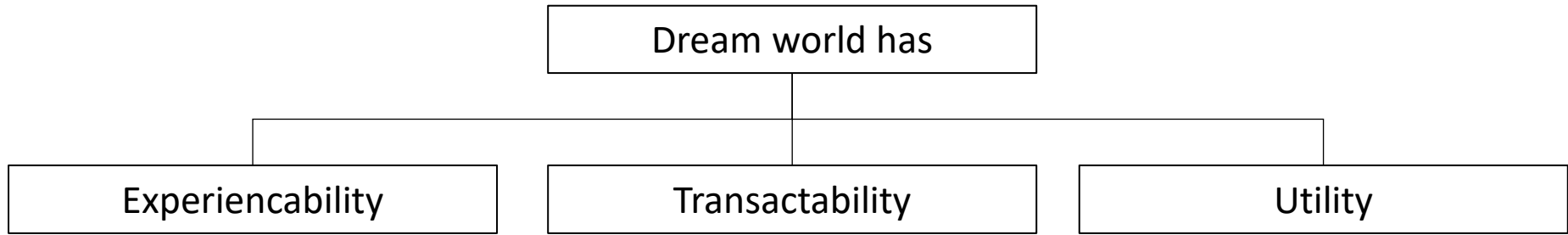
This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives).
[1 - 4 - 7]

- From creative, power of Brahman, Universe gets projected
- World = Projection like dream.

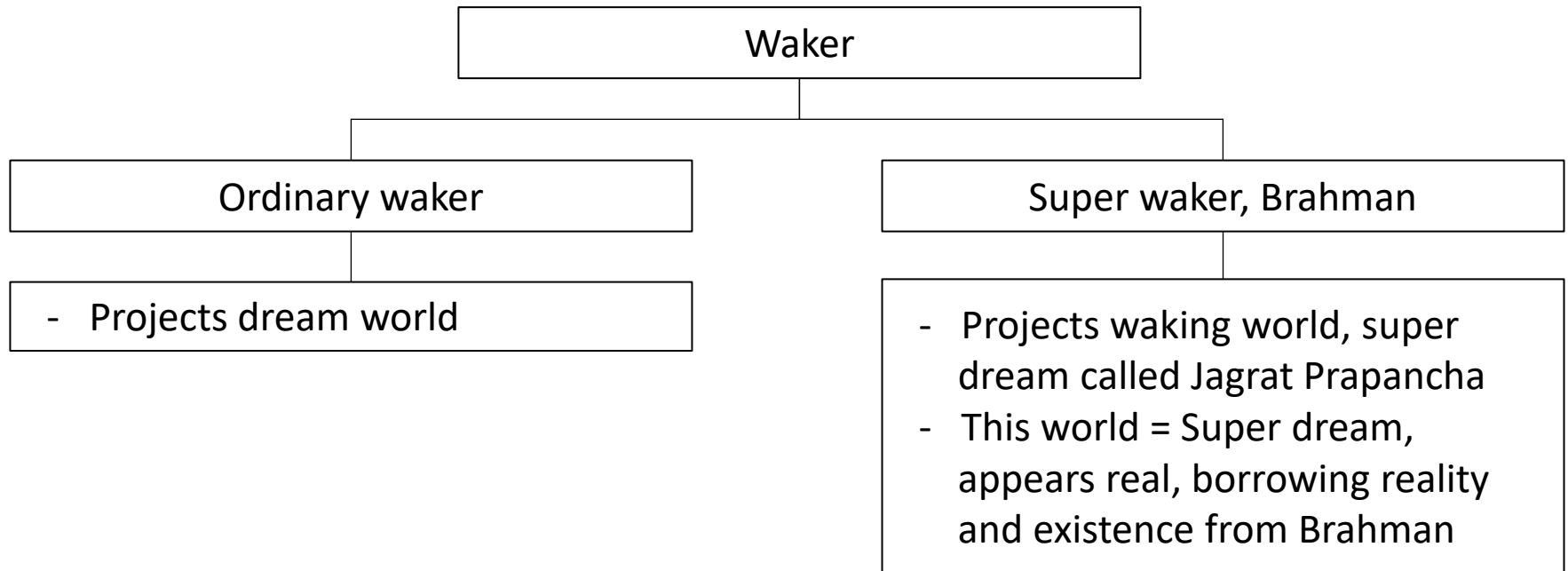


Waker :

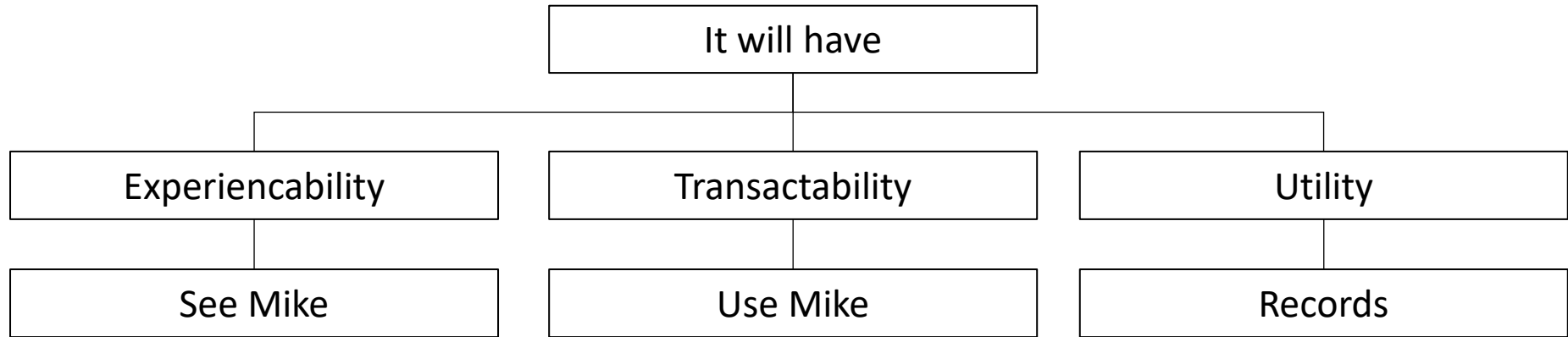
- Projects dream world
- Gives existence to the dream world
- Gives reality to the dream world temporarily during the spell of Nidra
- Moment he wakes up, spell is gone, he understands, it appeared real with borrowed reality.
- It does not have intrinsic reality
- Therefore, it is called Mithya
- Mithya - Appears real as long as the spell is there.



- We don't deny ETU
- Vedanta extends same thing to Brahman also
- Brahman = Super waker.



- It will appear real for us.



- We conclude world is real, not its own reality but with borrowed reality.
- Room is bright but it is borrowed
- World is real, Brahman has donated reality to the world and existence to the world.
- Brahman is super waker with Maya Shakti

a) Sakalam :

- Entire universe consisting of infinite names, forms and functions.
- Protons, neutrons, electrons in different configurations becomes different metals.
- Each metal has name, configuration, function, dismantlable
- Keep on dismantling, can't see anything

b) Sat Brahman karyam :

- Sat means brahman has its own existence
- Connects us to Chandogyo Upanishad
- These are Prakarana Granthas
- Extract teaching from Upanishads, Written by Acharyas.

- Upanishads - Primary source
- Gita - Prakarana Grantha, and Brahma Sutra, Extracted from, Borrowed from Upanishads.
- Initially start with Prakarana Granthas - Tattva Bodha, Atma Bodha, Vivekachudamani, then study few Upanishads - Original source.
- In Upanishads teaching not orderly as Prakarana Granthas
- After studying the original, again study Prakarana Granthas
 - Prakarana - Secondary Pramanam
 - Upanishad - Primary Pramanam
 - Prakarana - Secondary Pramanam
- As we do that, more clarity comes, requires consistent, systematic study for a length of time
- No crash program to receive teaching and transform life
- To get some idea, quote in Management meeting and seminar, show I have studied Gita.

Quote : Gita - Chapter 2 :

कर्मण्येवाधिकारस्ते
 मा फलेषु कदाचन ।
 मा कर्मफलहेतुर्भूः
 मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikāraṣṭe
 mā phalēṣu kadācana ।
 mā karmaphalahēturbhūḥ
 mā tē saṅgō'stvakarmani || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- For serious seeker, interested in transforming, aim is Grasping, remembering, Assimilating, transforming life from struggling Samsari to a free Jivan Mukta, requires effort.
- To be professional, requires effort.
- To be perfect requires professionalism

Shankara wants us to remember Chandogyo Upanishad - 6th Chapter :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Brahman defined as Sat Evam Soumya idam Agre asti...
- There is only one Sad vastu, without varieties of name, form, function.
- From Sad Brahman, Sakalam Jayate...
- Sad Brahma karyam Sakalm Bavati (Vivekachudamani - Verse 230)

b) Sada Eva :

- Always, in 3 periods of time.

c) Sanmatra Etat :

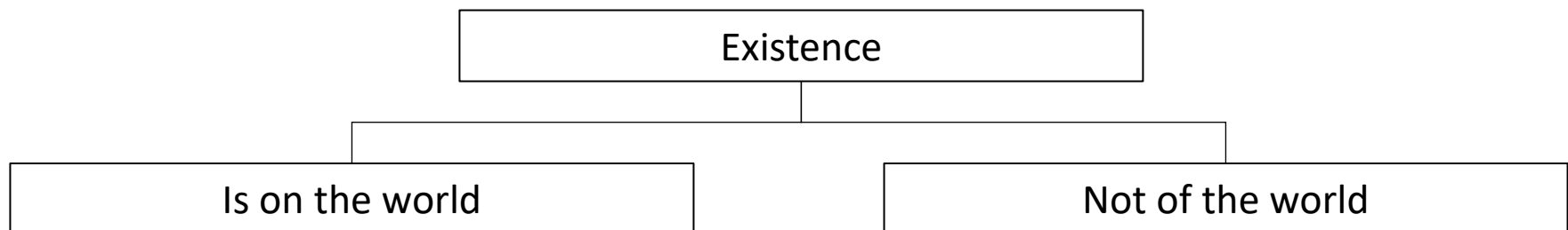
- Entire Universe is Karanam Brahma alone, which is the content.
- World = Superficial name, form, function
= Ornaments ring, Bangle
- Gold = Brahman, pure consciousness
- Content = Gold = Brahman
- We use name, chain, Bangle but don't have their own content.
- When you Remove gold, ornaments don't exist.
- When you Remove Brahman, world can't exist.

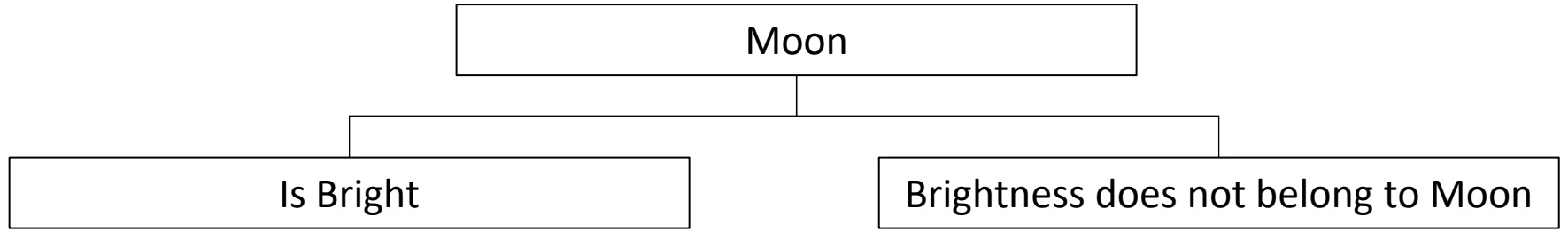
Sanmatra Etat	World
<ul style="list-style-type: none">- Sat name of Brahman- One Gold	<ul style="list-style-type: none">- Name, form- Ring, bangle

- Immanent form explained

c) Tataha Anyatu Na Asti :

- Other than Brahman, world does not exist.
- When I experience everything as existent, how Shakara dare say, world is not existent.
- World is existent with borrowed existence





- Jnani is one, who understands “isness” in everything is Brahman.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Jnani experiences Brahman in every object of the world as isness.
- Wise man experiences Sunlight even on a Purnami night in the form of light on the Moon

- Everybody says moonlight, wise also says Moonlight.
- In his mind, he is experiencing the sunlight.
- For a Jnani, jagat Anubhava is Brahman Anubhava.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind.
Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 - Verse 4]

- Don't have to take separate effort to experience Brahman.
- Isness belongs to Brahman, existence in the world has 5 features.
- Used 5 Features for consciousness, happiness, now use for existence.
- i) Existence not part, Product, property of any Anatma - Mike, Body, mind.
- ii) Existence is a independently existent spiritual principle
 - Existence pervades and lends existence to the world
 - Makes me tell world is, Shankara writes Brilliant commentary on :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

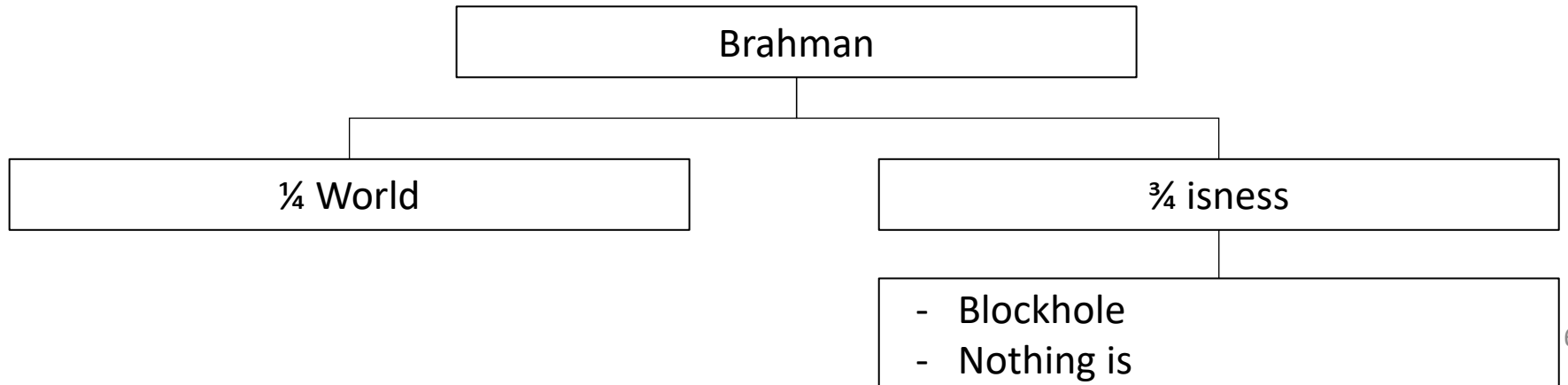
nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- Brings out this principle
- Existence is an independent spiritual principle, pervades Nama, Rupa, karma.
- Gives them life, existence

iii) Existence is not limited by the Boundary of the world - Nama - Rupa :

- Beyond world, there is 'isness', nothing is



- Existence is all pervading

iv) Existence continues to exist even after everything is dissolved in Deep Sleep.

Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Sanmantra... you sleep, you are pure existence only
- Consciousness not manifest because mind is resolved
- I am not able to say, I am existent.
- I exist without claiming or knowing I am pure existence in sleep
- Sanmatra - Pure existence survives, it is eternal

v) Pure existence without Nama, Rupa, karma, is Non transactable like pure consciousness, bliss :

- Pure existence is Pure consciousness.

- Pure consciousness is pure happiness
- Therefore Brahman is called Satchit Ananda
- Satchit Ananda is a very profound word, used to define God or Brahman
- In Every Ashtotara it comes

Example :

- Children named Satchit Ananda, Casually Used
- Satu and Chit = Sadchit Ananda

World	Glory of world
<ul style="list-style-type: none"> - Asat - Achit - Ananda 	<ul style="list-style-type: none"> - It can reflect Sat chit Ananda

World	Body - Mind
Reflects Sat - Pure existence	Can reflect Sat and Chit

Karana Shariram can reflect :

- Sat, Chit, Ananda
- Therefore sleep is Blissful

j) Sataha Anyatu Na Asti :

- World is Non-existent, world is existent, world exists with borrowed existence, borrowed from Brahman.

k) Asti iti Yo vakti :

- Whoever says world has its own existence, independent existence

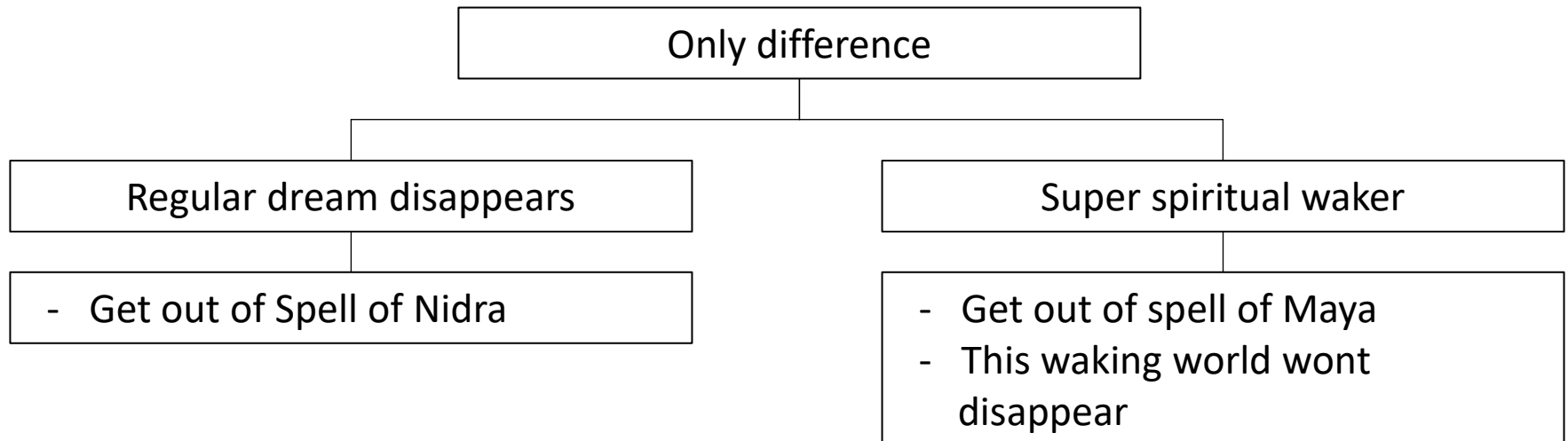
l) Tasya Mohaha Vinirgataha :

- Not still out of Moha, Spell of Maya, Avarna Shakti makes me conclude that the world has independent existence
- Dream for dreamer in dream concludes, dream is independently existence.
- Be highly imaginative
- In dream imagine how you transact?
- Dialogue between dreamer in Another dreamer.

Question :

- Is the world outside is existent independent or not?

One	One
<ul style="list-style-type: none"> - Advaita Jnani <p>Says :</p> <ul style="list-style-type: none"> - Wake up - As waker, look at dream <p>Understand :</p> <ul style="list-style-type: none"> - Dream was your projection - You lent existence - You gave reality to the dream - After waking up, treat the dream world as unreal only - Say dream unreal only after waking up 	<ul style="list-style-type: none"> - Ajnani - Dream world real - Got experimentality, transactability, utility, gives Joy, sorrow, so solidly existing - So dream world is independently existent - Similarly, as long as Maya spell is there, we will Say, world is independently existent - When I wake-up, and I become super waker - I am out of spell of Maya - For a super waker, Jnani, world is existent - Existence is given by me the Super waker



Understand :

- I am not ordinary waker, but am Super waker.
- I lend existence, reality to the world. I am the only reality

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Mantra meaningful, not Parayanam of Nididhyasanam Sloka, continue to be Samsari.
- Every line meaningful to me, then i am a super waker.
- Not out of spell of Maya - Nivirgataha
- If he says, world is existent by itself.

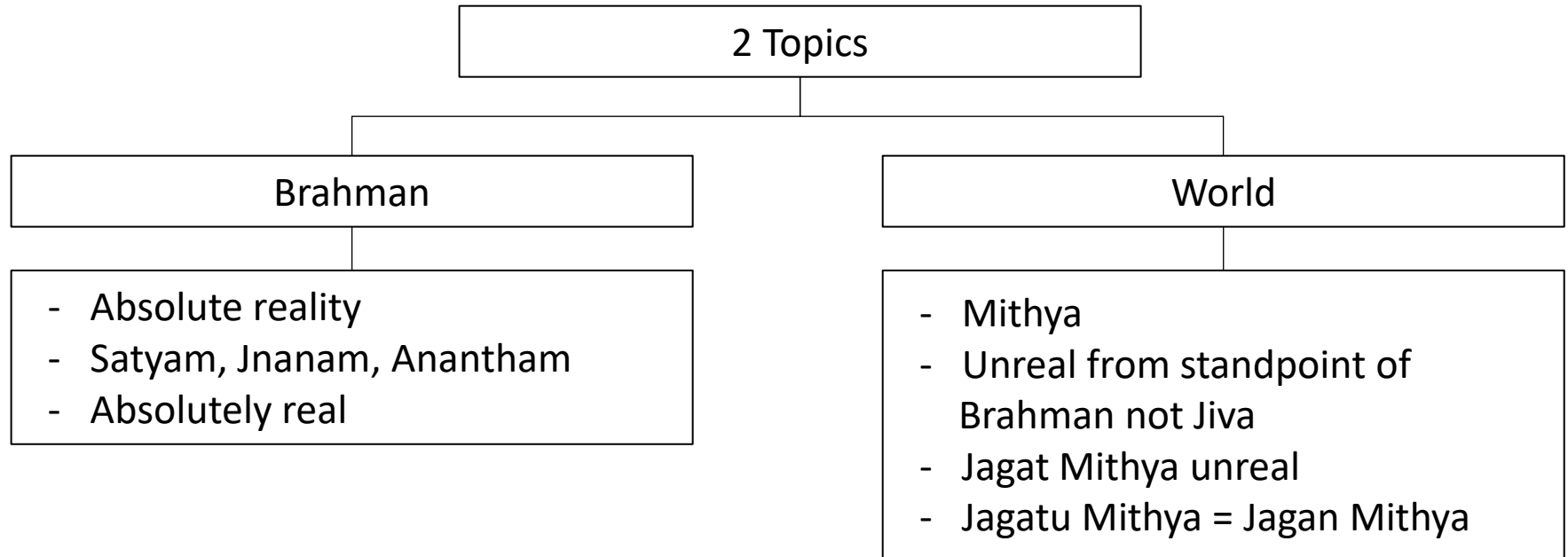
I) Nidritvatu Prajalpa :

- It is like the prattling of dreamer in dream, under spell of Nidra Shakti.
- Similarly, whoever talks about duality is under spell of Maya.
- Dvaitin and other philosophers in spell of Maya
- Vedanta student told privately not to say in public, will be misunderstood.
- All systems, who talk of duality, are dreamer prattling in dream who says, dream is unreal.
- Astiti Yo Vakti, Na tasya Mohah, Vinirgato Nidritavat Prajalapah....

Lecture 31

Verse 66 to 73 :

- 8 Verses - 2 Topics which are interconnected



- Brahma Satyam, Jagan Mithya from Verses 66 to 73
- World = names, forms, function
- They don't have independent existence.
- Existence borrowed from Brahman, which is absolutely real.

Example :

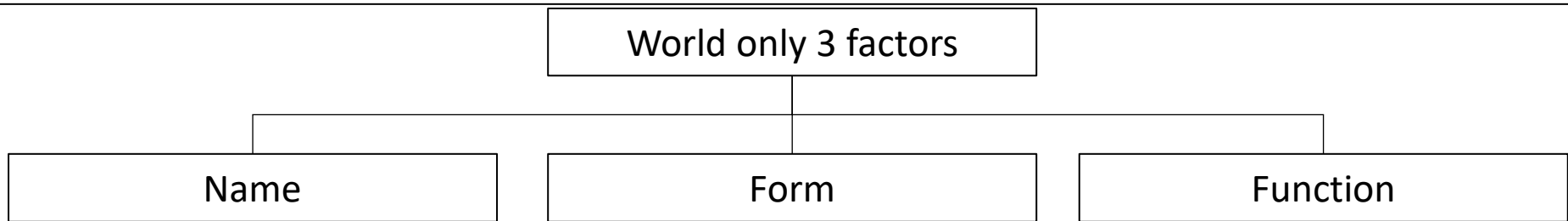
Waker	Super - waker
Gives existence and reality to the dream world	Gives reality and existence to the waking world which is name, form functions

Brihadaranyaka Upanishad :

त्रयं वा इदम्—नाम रूपं कर्म;
तेषां नाम्नां वागित्येतदेषामुक्थम्,
अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति ।
एतदेषां साम, एतद्धि सर्वैर्नामभिः
समम्; एतदेषां ब्रह्म,
एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṃ vā idam—nāma rūpaṃ karma;
teṣāṃ nāmnāṃ vāgityetadeṣāmuktham,
ato hi sarvāṇi nāmāny uttiṣṭhanti |
etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ
samam; etadeṣāṃ brahma,
etaddhi sarvāṇi nāmāni bibharti || 1 ||

This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [1 - 6 - 1]



- Brahma Satyam in 2 Verses - Verse 66, 67
- Verse 68 - Unreality of Universe logically correct, Scripturally supported.
- Jagatu Mithya - Verse 68

Revision - Verse 68 :

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ 230 ॥

*sadbrahmakāryam sakalam sadevam
tanmātrametanna tato'nyadasti |
astīti yo vakti na tasya moho
vinirgato nidritavatprajalpah || 230||*

So too, the entire universe, being the effect of the real Brahman, can be nothing other than it. It is of the essence of that and it cannot exist apart from that. Anyone who says it does, is Still under delusion and twiddles like one in deep sleep. [Verse 230]

- If person says world has independent existence, he is spiritually ignorant.
- Still in spiritual sleep.

Dreamer	Ajnani Spiritual Person
Under spell of Nidra, Says that the world is independently existent	Under spell of spiritual ignorance, sleep moola Avidya, asserts, world is independently existent

- Moment a person wakes up spiritually, Jnani will understand that the world is Mithya.

Verse 69 :

ब्रह्मैवेदं विश्वमित्येव वाणी

श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद्ब्रह्ममात्रं हि विश्वं

नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ 231 ॥

brahmaivedaṁ viśvamityeva vāṇī

śrautī brūte'tharvaniṣṭhā variṣṭhā |

tasmādetadbrahmamātraṁ hi viśvaṁ

nādbhiṣṭhānādbhinna'tā'ropitasya || 231 ||

Truly, this entire universe is Brahman this is the declaration of the Atharva-Veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its Substratum. [Verse 231]

- Shankara indicates, he is borrowing from Upanishads

Taittiriya Upanishad - Yajur Vada :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।

सत्यं ज्ञानमनन्तं ब्रह्म ।

यो वेद निहितं गुहायां परमे व्योमन् ।

सोऽश्नुते सर्वान् कामान्सह ।

ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṁ brahmaavidāpnoti param | tadeṣā'bhuktā |

satyaṁ jñānamanantaṁ brahma |

yo veda nihitaṁ guhāyāṁ parame vyoman |

so'snute sarvān kāmānsaha |

brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

Satu Brahma - Chandogyo Upanishad - Chapter 6 :

- Atharvana Veda mantra all Vedas, all Upanishads, Uniformly declare unreality of the world.

a) Braheiva idam Vishwam :

- Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Brahman projects Universe, through its Maya Shakti.
- What we are experiencing as the world is Brahman only, appearing as the world with different names, forms.
- Gold appears as ring, bangle, chain, one Brahman is alone everywhere, appearing as space, Air, water, fire, Mountains
- Everything in front is Brahman, behind is Brahman
- Ignorant sees as world, wise sees as Brahman.
- Braheiva Idam Vishwam...
- This Universe, under spell of Maya, Ajnani called it Universe.

- Wise with googles of Upanishad understands
- Idam Vishwam Brahma Eva
- This Universe is Brahman

Gita - Chapter 4 :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Profound Mantra :

- Plate, food, eater, digestive juice, everything around me is Brahman.
- Supposed to remember
- Everything is god, entire Universe is Brahman but appearing with Vesham.

Hindi Bhajan :

- Har Desh me tu, Har Vesh me Tu...
- Tera Nam Anek Tu Ek hi ho...

- Oh lord, you are there in every Vesham, Costume.
- You are there everywhere in different veshams
- Your names many
- You are only one Non-dual, absolute reality
- Idam Vishwam Brahma Eva

b) Iti Eva vani Srauti :

- This is a Vedic Statement

c) Atharva Nishta Varishta :

- Available in Atharvana Veda - Mundak Upanishad
- This is culmination statement after talking about creation
- It is Tatparya Buta vakyam
- This is the central message

d) Tatparya Bruthe :

- This declaration, what is bottom line

e) Tasmāt Etatu Vishwam Brahma Matram hi :

- This universe is another name of Brahman
- Name 'World' is there don't think there is another entity.

2 words - Gold - Bangle :

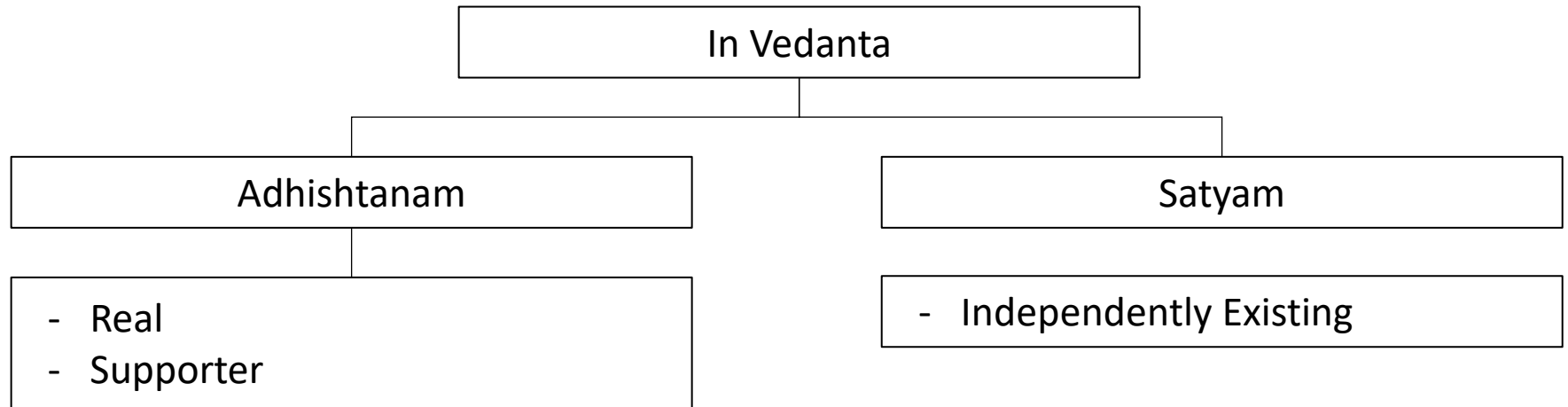
- Don't conclude - There are 2 things, generally, it may be
- Table, chair - Many things
- Gold, bangle - 2 words but one substance
- Bangle = Gold with name, form function
- World = Another, name of Brahman appearing in multiple costumes

f) Vishwan Matram hi :

- It is only Brahman

g) Na Adhishtanath Binnata Aropitasya :

- Shankara introduces 2 words



- Adhishtanam of Chinmaya, Dayananda, Paramacharya... Where they are worshipped, after Samadhi
- Real called Adhishtanam because real supports the unreal by lending its existence.

- Gold lends existence to the Ornaments
- Screen lends existence to the Movie

Screen	Movie
<ul style="list-style-type: none"> - Real <p>Waker :</p> <ul style="list-style-type: none"> - Lends existence to dream and supports dream <p>Atma :</p> <ul style="list-style-type: none"> - Lends existence to waker and supports waking 	<ul style="list-style-type: none"> - Unreal - Supported by real, borrows existence, Aropitam - Adhyastham projected, falsely - Unreally appearing

- Support done by lending existence
- What lends existence, is real, Adhishtanam.

Satyam	Mithya
<ul style="list-style-type: none"> - Adhishtanam - Base - Substratum 	<ul style="list-style-type: none"> - Aropitham can't exist separate from Adhishtanam - Can't exist separate from Satyam

h) Na Bhinnam :

- Can't exist separately from Adhishtanam
- Adhi Tishtati Asmin

- That in which unreal is based is called Adhishtanam

- Separate from Adhishtanam, Binnata, an independent existence, own existence for the world Nasti is not there.
- World is unreal, is the message

Verse 70 :

सत्यं यदि स्याज्जगदेतदात्मनोऽ
नन्तत्त्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्या-

न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ 232 ॥

satyaṁ yadi syājjagadetadātmano'

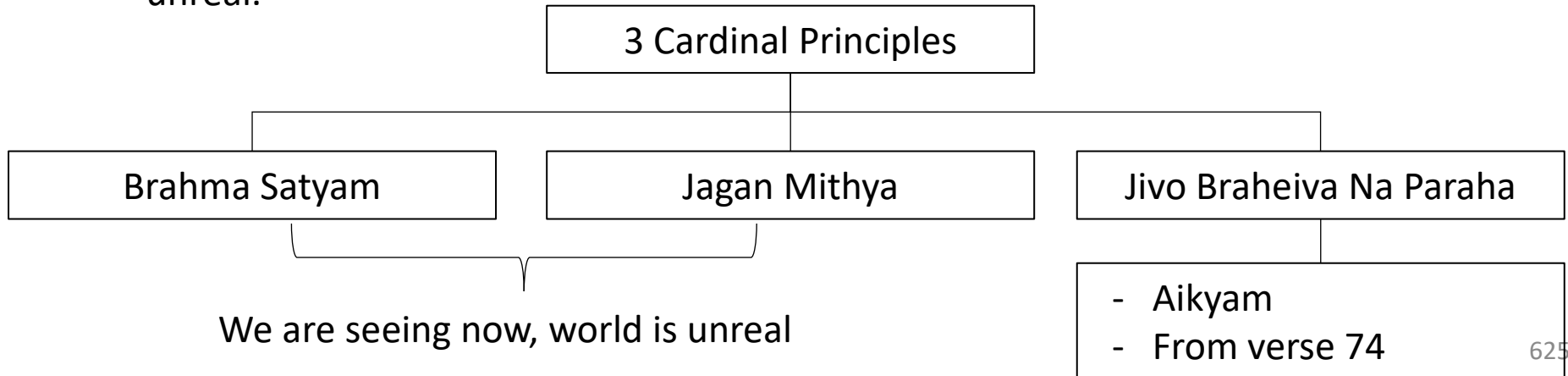
nantattvahānirnigamāpramāṇatā |

asatyavāditvamapiśituḥ syā-

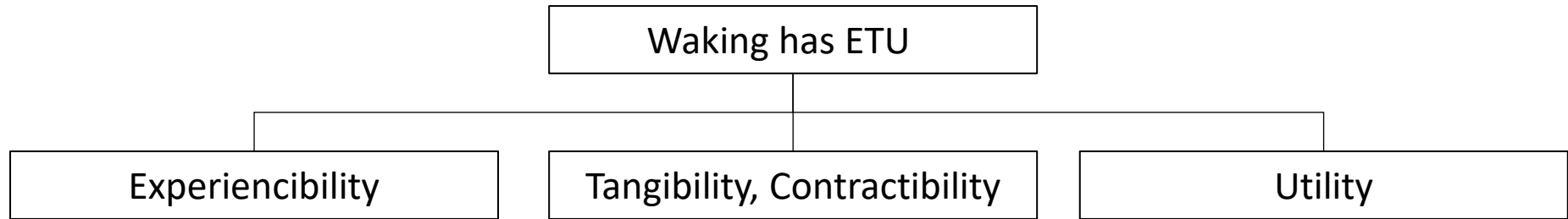
nnaitattrayaṁ sādhu hitaṁ mahātmanām || 232 ||

If the universe as it is, is real, the Atman would not be infinite, the scriptures would be false, the lord Himself would be guilty of Having spoken an untruth. None of these three is considered either desirable or wholesome by the pure minded ones.[Verse 232]

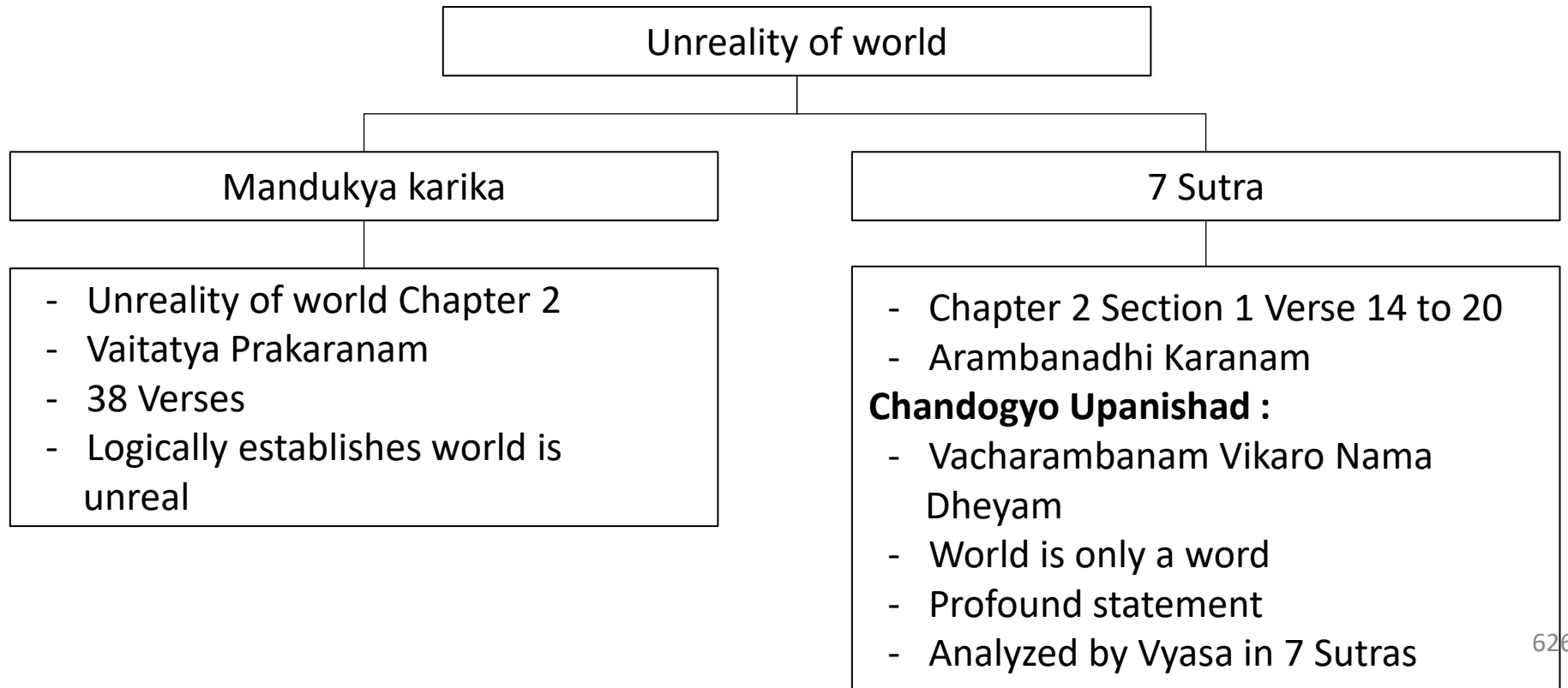
- Unreality of world is Cardinal principle, significant principle but difficult to Swallow as unreal.



- We accept dream is unreal



- Layman, Sankhya, Yoga, Nyaya, veishika, Purva Mimamsa Visishta Advaita, Dvaitam don't accept.
- Teacher has extra compassion, students have to keep attending classes
- 16 Verses - Verse 223 to Verse 235



Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- Arambha Adhikarana Bashyam, Scriptural analysis of unreality of the world.

Revision - Verse 70 :

सत्यं यदि स्याज्जगदेतदात्मनोऽ
नन्तत्त्वहानिर्निगमाप्रमाणता ।
असत्यवादित्वमपीशितुः स्या-
न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ 232 ॥

satyaṃ yadi syāj jagade tadātmano'
nantattvahanirnigamāpramāṇatā |
asatyavāditvam apīśituḥ syā-
nnaitattrayaṃ sādhu hitam mahātmanām || 232 ||

If the universe as it is, is real, the Atman would not be infinite, the scriptures would be false, the lord Himself would be guilty of Having spoken an untruth. None of these three is considered either desirable or wholesome by the pure minded ones.[Verse 232]

- Suppose a person argues world is real, what will be the problem?
- Why vehement to assert unreality
- 3 Doshas / Drawbacks if world is real (Here)

a) Satyam yadi Syat Jagat Etat :

- Yadi Etatu jagatu Satyam Syat, Suppose this world is taken as real.

b) Tarhi :

- Then, 3 Doshas will come

c) Atmanaha Anantatwa Hanihi :

- 1st Dosha : There will be duality and plurality

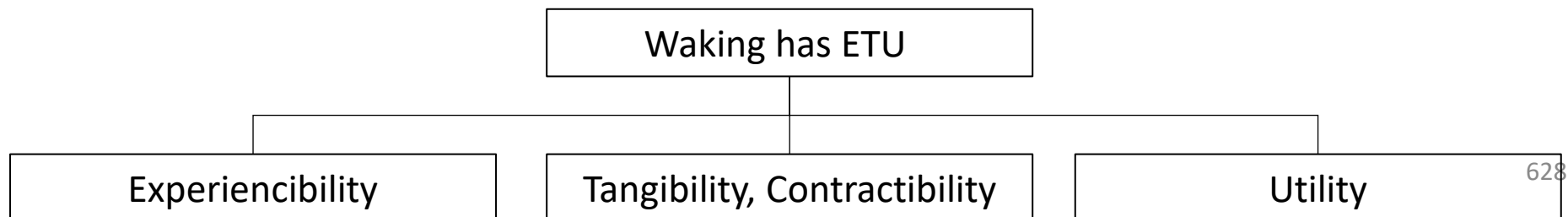
Brahman	World
<ul style="list-style-type: none">- 2 Realities- Dvaitam	<ul style="list-style-type: none">- Real

Plurality :

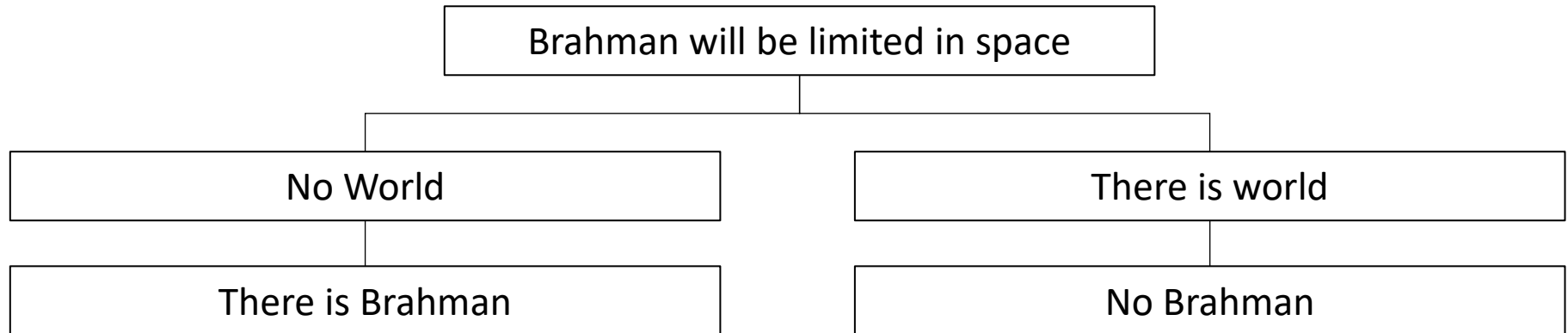
- If world taken as Objects.
- From Advaitam you will come to Dvaitam, if world is real.
- If world is unreal, it can't be counted, Advaitam safe

Example :

- Fake \$100 can't be counted with real \$100
- Brahman Advaitam, if world unreal
- Sruti will get falsified Brahman = Satyam, Jnanam, Anantham.



- Brahman can't be limitless if there is real world other than Brahman.



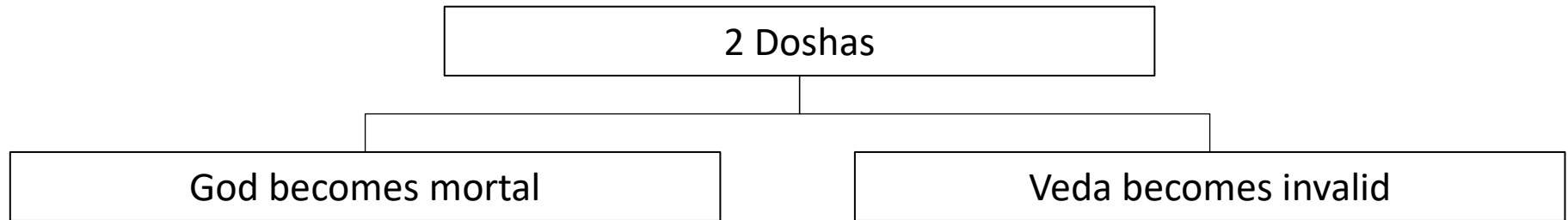
- Whatever is in space, time will be subject to birth, death, like body, like world itself
- God will become mortal
- Object wise = Brahman hood, world hood
- Brahman does not have worldness, world does not have Brahmaness
- Vastu Paricheda
- Rama not Krishna, Krishna not Rama, gold not Plastic
- Brahman will be subject to Desha, Kala, Vaastu, not Anantham
- Limitless of Brahman will go away
- God / Brahman will have DOB, DOD, mortal, no one accepts limitation of god.
- If world is real, god will become mortal.
- You kill god by accepting world has real

Para Atmanaha Anantatva hanihi :

- i) Limitless of god will be lost

ii) Nigama Apramanata :

- Vedic Statement Anantham will be falsified, unreliable source of knowledge, loses Paramanam Status.
- Pramanam = valid source of knowledge.
- Vedic invalidity is 2nd Drawback.
- Sankhya, Yoga, Nyaya - All dualistic schools, accept Veda as Pramanam.
- Nigama = Veda Apramanata = gets invalid.



iii) Ishutubu Asatyavaditvam Api Syat :

- Extension of 2nd Dosha, Veda invalid
- Infallible Pramanam - Never becoming wrong, Apaurusheya Adushta Pramanam.
- Veda Pramanam never becomes wrong
- We may correct our understanding
- Veda = Given by god.

Svetasvatara Upanishad :

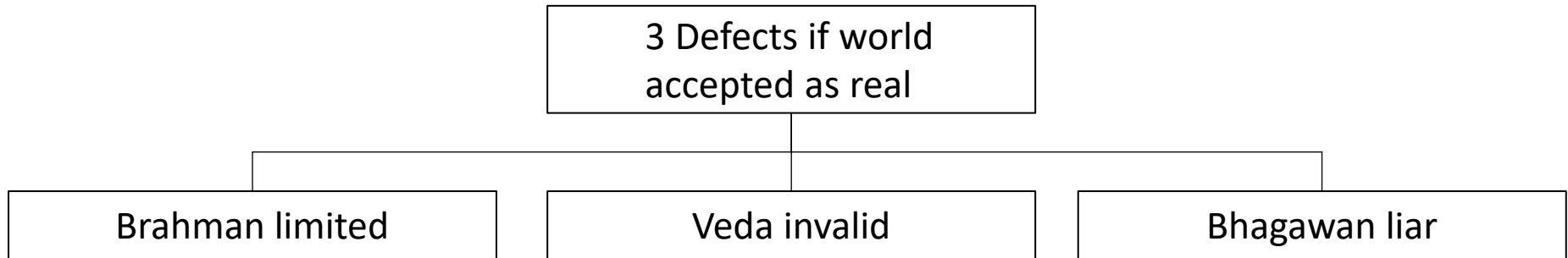
यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।

tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18]

- Bhagawan has given Veda to help humanity along with creation.
- Users Vedic manual comes with creation.
- How to use the world properly, then life blessing.
- If Veda invalidated, Bhagawans words wrong, liar.



d) Mahatmas Etat Trayam Na Sadhu :

- 3 Defects not acceptable.

e) Na hitam :

- Dvaitam will not lead you to Moksha but Samsara

Brihadaranyaka Upanishad : 1st Chapter - 4th Section :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- Unreal duality - will not cause fear

Example :

- We enjoy frightening moves
- Understand Mithyatvam of Universe, then moksha is possible
- If taken as real, Samsara, fear, continuous anxiety not beneficial for seeker.
- Karma Yoga - Upasana Yoga - Use Dvaitam
- Dvaita Bhakti should be the means, end should be Advaita Jnanam.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

World	Bhagawan
Mithya	truth

Verse 71 :

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।

न च मत्स्थानि भूतानीत्येवमेव व्यचीकृष्ट ॥ 233 ॥

īśvaro vastutattvajño na cāhaṁ teṣvavasthitaḥ |

na ca matsthāni bhūtānītyevameva vyacīkṛṣṭ || 233 ||

The lord, who knows the secret of all things, has expressly supported this view in his words, “But i do not live in them” “Nor do beings exist in Me”[Verse 233]

- Bhagawan gave Veda to attain prosperity and Moksha.
- Materialistic society forgot Veda
- Vaishnavism forget Advaitam, don't conclude in Advaita Jnanam.
- Therefore Bhagawan takes Avataram

Revives Advaita Teaching in Gita :

स एवायं मया तेऽद्य

योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति

रहस्यं ह्येतदुत्तमम् ॥ ४-३ ॥

sa ēvāyaṁ mayā tē'dya

yōgaḥ prōktaḥ purātanaḥ |

bhaktō'si mē sakhā cēti

rahasyaṁ hyētaḍ uttamam ||4-3||

That same ancient yoga has been today taught to you by Me, for you are My devotee and my friend. This is a supreme secret. [Chapter 4 – Verse 3]

- Teaching Vedic Advaitam.

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

Gita - Chapter 9 :

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya me yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- This fact revealed indirectly.

i) Mastani Sarva Butani (Gita - Chapter 4 - 2nd Line) :

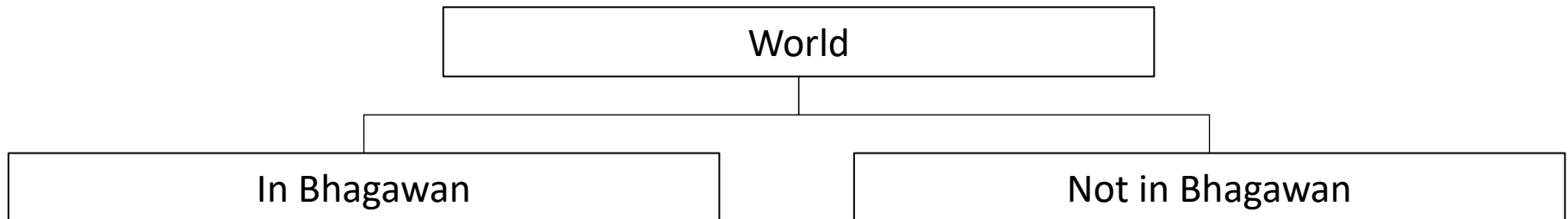
- Whole Universe of things and beings are in me
- I am supporting whole world in me

I	World
<ul style="list-style-type: none">- Supporter- Table	<ul style="list-style-type: none">- Supported- Book

ii) Nacha Mastani butani (Gita - Chapter 4) :

- Really speaking world is not in me

How to reconcile 2 contradictory Statements?



- Seeming contradiction
- Understand = World is experientially available like dream for a dreamer but really speaking, on spiritual awakening, world not in Bhagawan.
- World is seemingly there, really not there
- ETU is there in the world on waking up, world is not there
- On waking up to my spiritual being.

Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa drśyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- World is appearance on Brahman with different names and forms.
- Advaitam established, separate Brahman, world is Mithya, can't exist.

Separate	Don't exist
<ul style="list-style-type: none">- Gold- Waker- Brahman- Screen	<ul style="list-style-type: none">- Ornament- Dream- Waking world- Movie

- World seems to exist by borrowing existence from Brahman.
- Seeming existence is called Mithya, revealed by Bhagawan in the Veda.

- 1st Bhagawan revealed in the Veda - Anantham in Taittiriya Upanishad, Advaitam in Mandukya Upanishad.

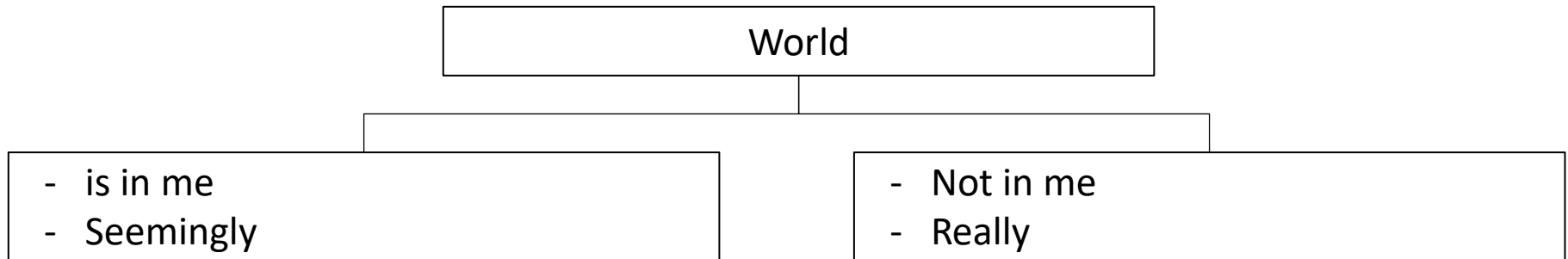
- Krishna reveals same truth in Chapter 9 Verse 4 and 5

a) Ishvara Vastu Tattwajnyaha :

- Bhagawan who knows what is the truth of everything (World)
- Concludes, world is untruth

b) Vyachiklipatu :

- Provided - Presented, this knowledge
- Achiklipatu - Provides in this manner



- Therefore world is Mithya.

Lecture 32

Revision - Verse 71 :

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।

न च मत्स्थानि भूतानीत्येवमेव व्यचीकृष्टम् ॥ 233 ॥

īśvaro vastutattvajño na cāhaṁ teṣvavasthitaḥ |

na ca matsthāni bhūtānītyevameva vyacīkrīṣṭam || 233 ||

The lord, who knows the secret of all things, has expressly supported this view in his words, “But i do not live in them” “Nor do beings exist in Me”[Verse 233]

- Verse 66 to 73 - Brahma Satyam Jagan Mithya

Verse 67 :

- Brahman is absolute reality, Satyam
- Verse 68 to 73 - Jagan Mithya, world is less real than Brahman, only emperical reality, not absolute reality.

Most difficult topic :

- Unreality of the world

i) Sruti Pramanam : Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena

adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- What you look at world is nothing but Brahman.
- No such thing called world
- Brahman is appearing as the world
- World is appearance not a fact.

ii) Smriti Pramanam : Gita - Chapter 9 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

Gita - Chapter 9 :

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Mastani Sarva Bhutani :

- All things and beings, plurality, Mastani - located in me
- I support the world

Na Chaham Tesva Avastitaha :

- I am not located in the pluralistic world
- World doesn't support me
- Water is in the pot, Pot is not in the water

Gita : Chapter 9 - Verse 4 :

- World is located in Brahman (Mastani)

Gita : Chapter 9 - Verse 5 :

- Really, world is not located in me, Na Cha Mastani
- How to resolve contradiction?

Only one way to resolve :

- World is an appearance
- Experientially available, as though located in Bhagawan
- On Factual enquiry, world turns to be Mithya, as good as Non-existence.

Example :

- Dream world, located in us
- Our experience - During the dream.

On Waking up, we say :

- Dream world is not located in me
- Indicating, dream is Mithya
- Similarly, this world also Mithya, not Satyam.
- We accept experienceability of the world
- Don't accept reality of the world

Revision - Verse 71 :

a) Ishvara vastu tattvajnyaha :

- Bhagawan Krishna's knowledge and wisdom can't be doubted
- Knows nature of himself and nature of world

b) Mastani Sarva butani Na Chaham teshvavastitataha - Nacha mastani Butani :

- In this manner, unreality of world, Krishna indirectly presented.

c) Eva Eva :

- In this manner

d) Vachi Klipatu :

- He provided the knowledge to us, Sruti and Smrithi reveal unreality of the world.

Verse 72 : Logical Pramanam :

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।
यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ 234 ॥

*yadi satyam bhavedviśvam suṣuptāvupalabhyatām |
yannopalabhyate kiñcidato'satsvapnavanmṛṣā || 234||*

If the universe were true, it would have been perceived even in the deep sleep state. Since it is not at all perceived, it must be, like dreams, false and unreal. [Verse 234]

- Argument from Mandukya Upanishad (Karika) :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

*ādāvante ca yannāsti vartamāne'pi tattathā |
vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||*

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

- That which exists temporarily, appearing for us sometime and disappearing.
 - Pot not there before Production
 - Pot not there after destruction
 - Pot is temporarily visible in between for sometime
- Clay was there before creation, During presence of pot and after destruction of the Pot.
- Clay Tri-kale Api, real

- Pot = Nama, Rupa, Vacharambanam...

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- Gaudapada Borrows that idea
- Dream temporarily exists and appears for us during the Swapna Avastha.
- Before dream it was not there, after you wake-up, it is not there, go to sleep it disappears.
- It is Agama Apahi, Subject to arrival and departure.

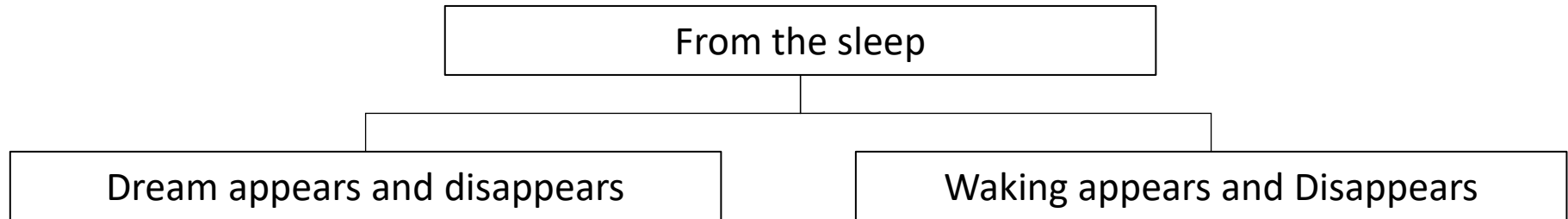
Shankara :

- Makes a Vyapti, a generalization.

Yatu Yatu Agama Pahi :

- Whatever is subject to Arrival and departure, tatu tatu Mithya, Agama Pahitvat, Swapna vatu, Ghata Vatu...
- Extend this principle
- This Universe is subject to arrival and departure.

- Experientially, we can prove
- Only in Jagrat Avastha, world is available
- In Sleep, no world
- In dream, I experience different dream world
- This world appears like the dream world in dream, and disappears during sleep.



- I exist as Brahman in Sleep and I am ignorant about it in waking.
- Ignorance, moola Avidya is cause of waking world and all experiences.
- Waking world comes and goes like dream.
- Scientifically, before Big bang world not there, after sometime disintegrates, Srishti and Pralayam.
- World like dream, subject to arrival and departure
- Appearance in waking, disappearance in sleep.

a) Yadi Satyam Bavet Vishwam :

- If Universe were real like the Atma

b) Sushuptau Upalabyatam :

- It should be experienced in deep Sleep State.

Our experience :

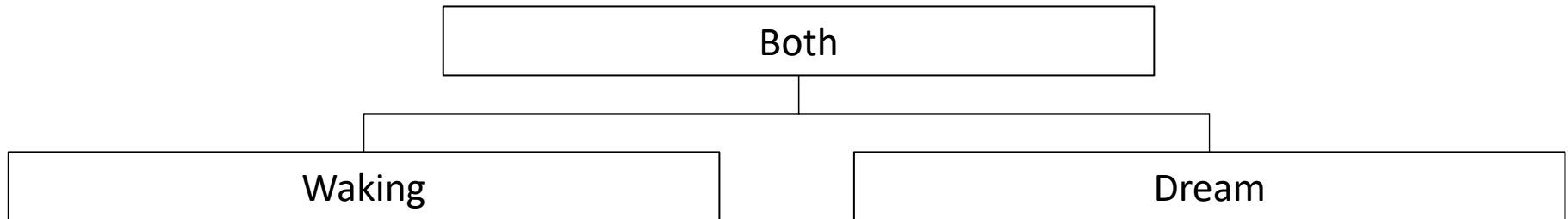
- We don't experience dream or waking in deep Sleep
- They disappear along with time and space
- Witness consciousness is there all the time

c) Therefore, Yatu na Upalayathe :

- Since nothing is experienced in Sushupti, unclouding the Jagrat Prapancha.

d) Tataha Svapnavatu Mrisha :

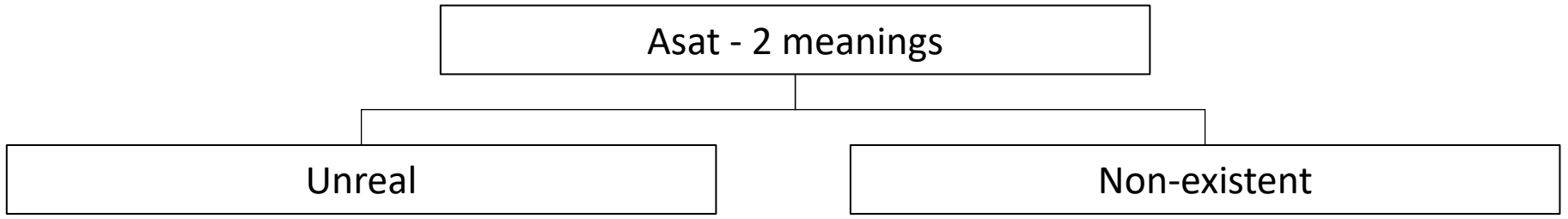
- Therefore waking should be considered unreal only
- But it appears real in the waking State, just as dream world appears real during dream.



- Appear real in their respective States
- But both of them resolve in the deep Sleep State.
- Both must be treated as unreal only

e) Ataha Asat :

- What is real? Brahma satyam, Brahman alone is there in 3 Periods of time as the cause.



Like : Gita - Chapter 2 :

<p>नासतो विद्यते भावः नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥</p>	<p>nāsatō vidyatē bhāvah nābhāvō vidyatē sataḥ ubhayōrapī dṛṣṭō'ntah tvanayōstattvadarśibhiḥ 2-16 </p>
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The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

f) Svapnavatu - Mrisha - Mithya :

- Like Dream conclusion, unreality of the waking world also.

Verse 73 :

<p>अतः पृथङ्नास्ति जगत्परात्मनः पृथक्प्रतीतिस्तु मृषा गुणादिवत् । आरोपितस्यास्ति किमर्थवत्ताऽ- धिष्ठानमाभाति तथा भ्रमेण ॥ 235 ॥</p>	<p><i>ataḥ prthanāsti jagatparātmanah prthakpratītistu mṛṣā guṇādivat āropitasyāsti kimarthavattā'- dhiṣṭhānamābhāti tathā bhrameṇa 235 </i></p>
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Therefore, the world does not exist independent of the supreme self and like ‘Qualities’ the notion of its separateness is false. Can a superimposition have any meaning apart from its own substratum? Through delusion, it is the substratum itself which appears like that. [Verse 235]

a) Ataha :

- Therefore, through shruti, Yukti, Anubhava Pramanas

b) Jagatu Prithaku Nasti :

- World does not have independent existence, reality of its own but it appears to be independently existent, real.
- That is not a fact separately from Paramatma, pritang Nasti, world doesn't exist.

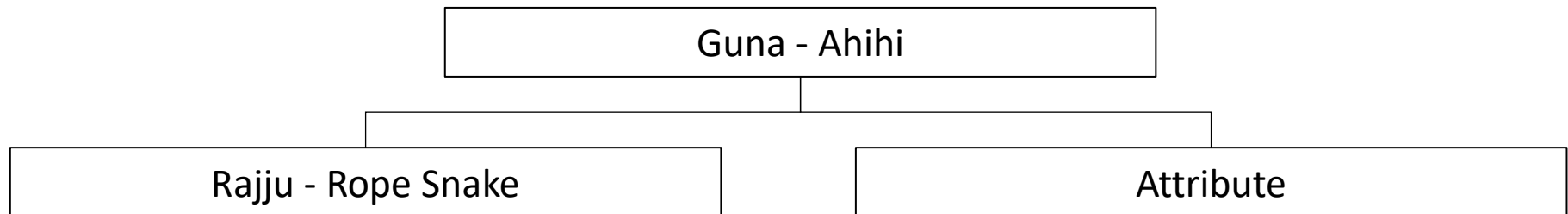
c) Pritak Pritastatu :

- World appears to exist independently and separately existent

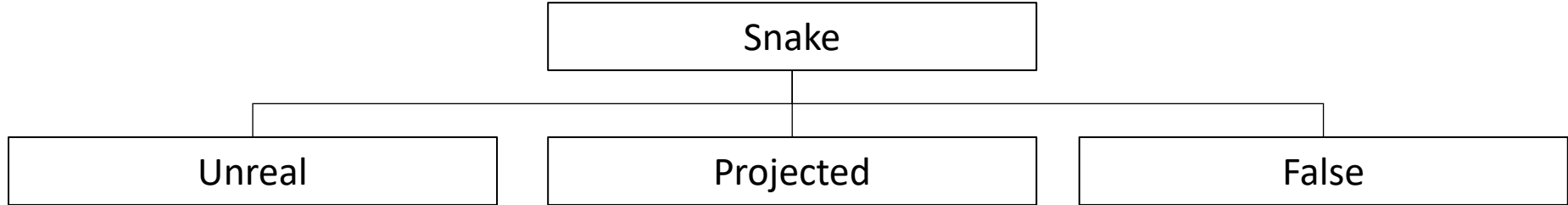
d) Mrisha :

- It is an appearance, not true
- Like dream - During dream, appears real and independently existent

e) Gunahivatu :



- Rope snake not independently existent
- Snake superimposed on rope lying on the ground in semidarkness, partial darkness.
- Bent, 5 Feet, thick, not clear, Mistake it as snake
- Until I know it is a rope, I am going to perceive it as a snake.



- False snake called Gunahihi
- False snake known as false snake after looking at rope with torchlight
- Then convinced, Snake was an appearance
- It doesn't have an independent existence separate from rope, I know after realizing the rope.
- Adhishtana Jnana Anantaram

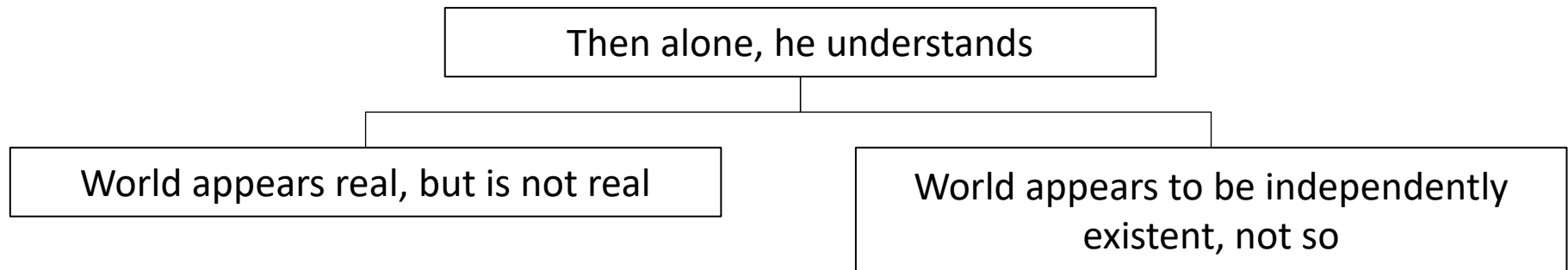
Rope :

- Adhishtanam, supporter of false snake
- Until knowledge takes Place, person who has committed the Mistake and has not yet known, during the intermediary Gap.
- One Hour, for the ignorant person, snake is real
- It is independently existent
- He does not know it is dependent on the rope
- Never thinks of it as dependently existent snake.
- For him it is independently existent and real also
- Person trembles, Shivers with fear, Sweats, then takes it as real, temporarily, makes him run away.

- For him, it is real, independently existent.
- On the knowledge of the Adhishtanam, guru comes, uses torchlight.
- Shishya relaxed, Snake is only an appearance

Shankara :

- World is real and independently existent until we know the Adhishtanam Brahman.
- Guru comes, Switches flash light, Vedanta Sruti Pramanam.
- Shishya Analyses nature of the world and understands that the Adhishtanam is Brahman.



e) Svakale Satyavat Bhati :

- Until knowledge comes, world is independently existent.
- Only for Adhishtana, Brahma Jnani, an awakened person, world is unreal
- To a Layman, if Jnani says world is unreal, he will protest
- Only Philosophers protest and ridicule us.
- Advaitin Jnani says - world is unreal but goes after Biksha and Students.
- Advaitin knows, not surprised.

- Until one wakes up, it is real only
- Never say - World is unreal, before teaching Vedanta for sometime.
- For a Layman, give a working understandable translation
- Brahma Satyam, jagan Mithya
- Brahman is real = Non-changing entity
- Satyam = Changeless principle

Definition :

- Satyam, Jnanam, Anantham Brahma

Satyam :

- Yadu yat rupena Nishanitam, tatu tat Rupam Na vyabhicharati iti Chet Satyam.
- That which remains in the same form all the time = Satyam.

What is Mithya?

- Whatever is continuously changing
- Dream world is Mithya, it is changing
- Waking world is Mithya because it is changing.
- Nobody will protest because world is changing, is an experientable fact.
- In the body between yesterday and today, so many changes take Place.
- Nail has grown, hair has grown or gone.

For enlightened person :

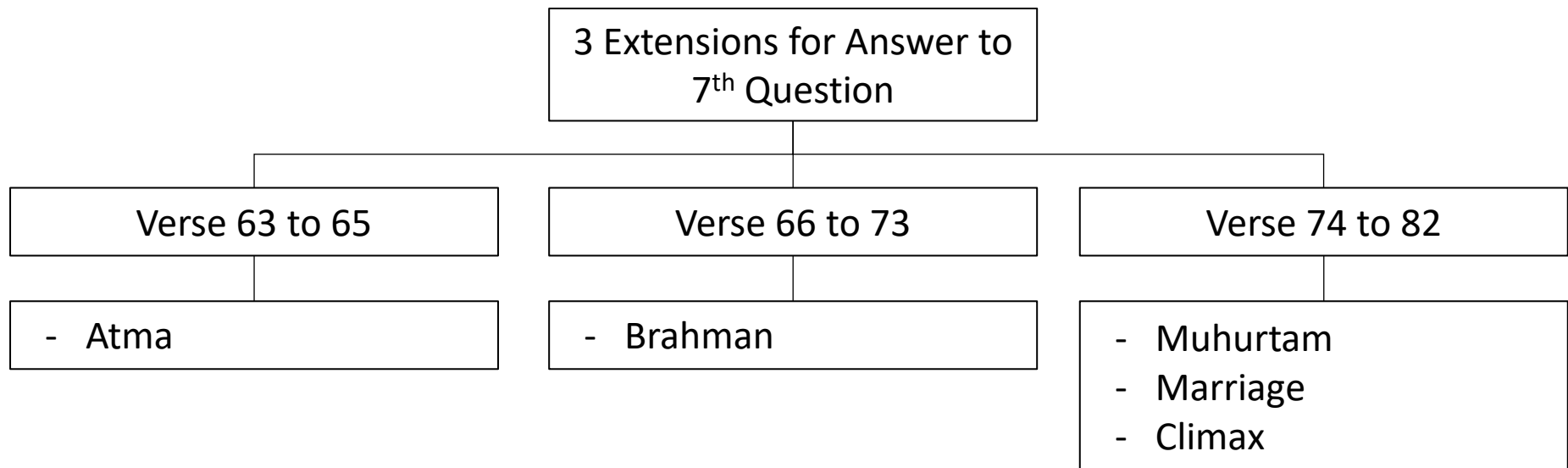
- Brahma Satyam Jagan Mithya, Translation is Brahman is real, world is unreal for lay person.
- Brahman is changeless, waking and dream world is changing.
- Others don't Criticize, teach Vedanta.

Tell Dreamer :

- Dream world is Mithya after waking him up
- For Waker, dream is unreal no protest, until then, he will protest.
- Brahma satyam, Jagan Mithya, topic over

Extension no ii - Topic :

- 7th Question and answer completed in Verse 60



Great Equation :

- Atma = Brahman, Verse 73 - 2nd Line

f) Aropitasyasti Kim Artha Vatta :

- Whatever is superimposed, projected like rope snake or dream - What is validity?
- Is there independent existence or validity or reality for a Superimposed Snake or dream? Or for this waking world, Superimposed on Brahman, with help of Maya

Dream	Waking
Nidra - Superimposition on waker	Maya - Superimposition on Brahman

- Anything projected or Superimposed Arthavatti, Asti kim, is it Valid?
- It can never be valid

g) Adhishtanam Brahmena Abhti :

- It is only the rope, Brahman alone the Adhishtanam, appears as Snake on waking.

Adhishtanam	Appears
<ul style="list-style-type: none">- Waker alone- Rope- Brahman	<ul style="list-style-type: none">- Dream world- Rope Snake- Waking world (Names and Forms)

- Brahma Satyam Jagan Mithya over
- What is essence of Vedanta, Central teaching of Upanishads

Brahma Jnana Vali Mala :

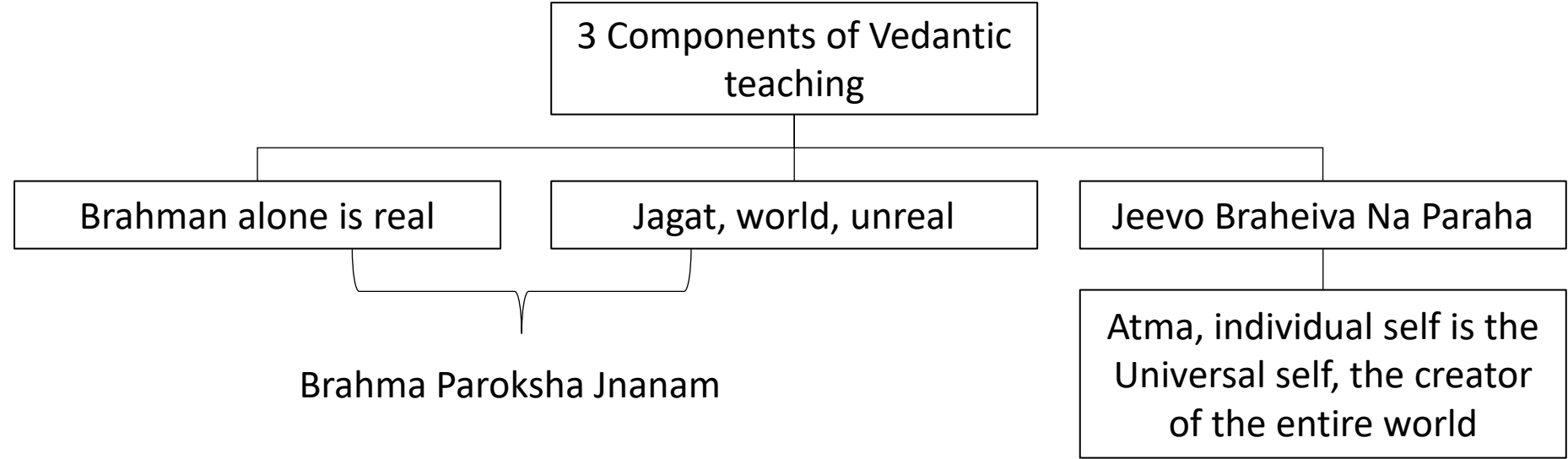
- Brahma Satyam, Jagan Mithya, jeevo Braheiva Na Paraha, Aneka Vidyam tat Shastram iti Vedanta Dindima.

Vedanta Dindima :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
जीवन्मुक्तस्तु तद्विद्वान् इति वेदान्तदिण्डिमः ॥ ६७

*Brahma satyam jaganmithyā jīvō brahmaiva nāparah,
Jīvanmuktastu tadvidvān iti vēdāntaḍiṇḍimah. 67*

Brahman alone is real, whereas the world is unreal. The one who knows that is indeed liberated even while living proclaims Vedanta. [Verse 67]



- Jeevo Braheiva Na Paraha = great equation = Mahavakyam
- It is presented in all Upanishads
- We have 100's of Mahavakyams
- 4 Mahavakyas, sample from each Veda to show all Vedas are uniform in their central teaching.

Rig	Yajur Veda
<ul style="list-style-type: none"> - Aitareya Upanishad - Pragyanam Brahma 	<ul style="list-style-type: none"> - Brihadaranyaka Upanishad - Aham Brahma Asmi
Sama Veda	Atharvana Veda
<ul style="list-style-type: none"> - Chandogyo Upanishad - Tatu Tvam Asi - Gurus teaching - Enquiry Starts here 	<ul style="list-style-type: none"> - Mandukya Upanishad - Aham Atma Brahma - Atma - Brahma Aikyam

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश आपो ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca panca mahabhutani prathivi vayur-akasa apo jyotimsi tyetani-mani ca ksura-misraniva bijani-tarani cetarani candajani ca jarujani ca svedajani codbhijjani ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुर्भवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsit, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣiṇām, tathā manuṣyāṇām; taddhaitat
paśyannrṣirvāmadevaḥ pratipede,
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,
aham brahmāsmīti, sa idaṁ sarvam bhavati,
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṁu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.१०.३ ॥

॥ इति दशमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.10.3 ||
|| iti daśamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 10 - 3]

Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma
so 'yamātmā catuṣpāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts). [Mantra 2]

- Here Tatu Tvam Asi

Verse 74 :

तत्त्वंपदाभ्यामभिधीयमानयोः

ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।

श्रुत्या तयोस्तत्त्वमसीति सम्यग्

एकत्वमेव प्रतिपाद्यते मुहुः ॥ 241 ॥

tattvampadābhyāmabhidhīyamānayoḥ

brahmātmanoḥ śodhitayoryadīttham |

śrutyā tayostattvamasīti samyag

ekatvameva pratipādyate muhuḥ || 241 ||

If Sruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and Jiva, indicated by the term 'That' (tat) and 'Thou' (Tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and the Atom. [Verse 241]

- Mahavakyam Enquiry
- Why enquiry required? Because of a particular fact.

Individual self	Cosmic Self
<ul style="list-style-type: none">- Micro Self- Atma- 2 Versions	<ul style="list-style-type: none">- Macro Self- Brahman- 2 Versions

Question :

- Is equation between both Version or which Versions?

Answer :

- Call Subramaniam... P or K, which version of Atma.

2 Versions of Atma / Brahman

Atma

Brahman

Paramartika (PA)

Vyavaharika (VA)

Paramartika
Brahman (PB)

Vyavaharika
Brahman (VB)

- Absolute
- Transcendental
- Beyond time, Space, actions, transactions

- Empherical
- Available within transaction, time, space, associated with actions, transactions

Similarly Brahman also :

- Anatma - Sharira Trayam, Pancha koshas = Costume, we are wearing
- Worn by Atma, real self, I
- We negated 5 koshas, arrived at Atma
- Bodha Rupaha Avasishyate

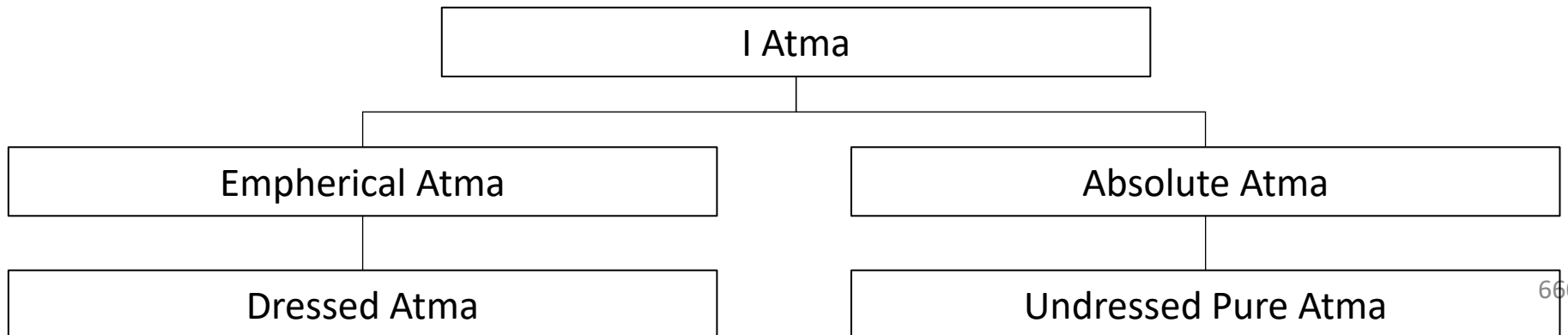
- Revise past portion
- It is consciousness with 5 features

5th Capsule :

- Atma in its pure form, by itself is not available for any transaction.
- Atma by itself is beyond time, Space, Action, Transaction
- That Atma is Paramartika Atma, transcendental, Absolute
- Atma cannot do anything by itself
- Where as, once Atma puts on 3 Costumes, Karana Shariram (Foundation Costume), Sukshma, Sthula Shariram later put on

Make Up :

- Foundation, facials
- Dressed up Atma, made up Atma, Costumed Atma is Paramartika Atma
- Dressed with pancha Koshas, same I, am now available for transaction.
- I Atma even give time, location Space for me
- I am in Singapore, talk of DOB, DOD



- Costume = Sharira Trayam
- Costume converts Paramartika Atma into Vyavaharika Atma.
- Bhagawan taking Avatara as Krishna, Rama Body
- Paramartika Atma as though, seemingly becomes Vyavaharika Atma.
- Without undergoing any change, Paramartika Status
- Bhagawan continues to be Bhagawan, even if he appears as Rama, Krishna...
- Original Bhagawan not gone
- Paramartika Atma, without losing Paramartika Status, becomes, Vyavaharika Jiva and Ishvara and performs all actions, transactions.
- For normal person, Vyavaharika Atma is popular, not aware of Paramartika Atma.
- He ignores Paramartika Atma
- He is Paramartika Atma

Dreamer	Waker
<ul style="list-style-type: none"> - Ignores waker Status - Comfortably lying down 	<ul style="list-style-type: none"> - Ignores Paramartika Atma Status - Recognizes he is Paramartika Atma on waking

2 Versions

Paramartika (PA)

Vyavaharika (VA)

Paramartika
Brahman (PB)

Vyavaharika
Brahman (VB) 661

Revision - Verse 67 :

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।

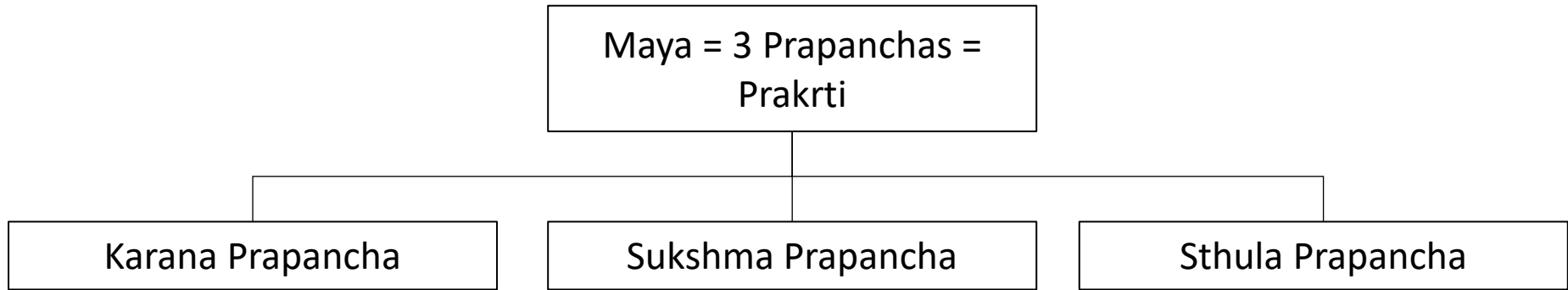
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225 ॥

satyam jñānamanantam brahma viśuddham param svataḥsiddham |

nityānandaikarasam pratyagabbhinnaṁ nirantaram jayati || 225||

Brahman is existence-knowledge absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual Jiva and with no differences within or without. It is ever Victorious! [Verse 225]

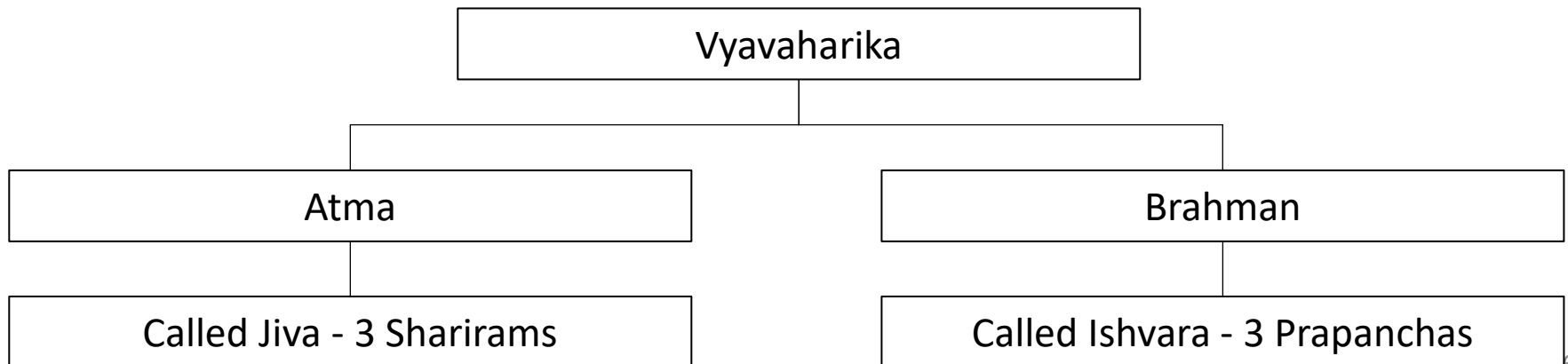
- Brahman = Satyam, Jnanam, Anantham Brahma
- Brahman = All pervading infinite consciousness
- Jnanam = Macro Consciousness, all pervading infinite consciousness is Brahman.
- By itself it can't do any transactions.
- Infinite = Not limited by time and space.
- Space - Can't do any transaction
- Brahman, beyond space
- Brahman = Paramartikam, beyond time, space, actions, transactions.
- It can't do anything
- Pure Brahman can't act
- Once Brahman is associated with Costume, Maya Shakti, it becomes operational.

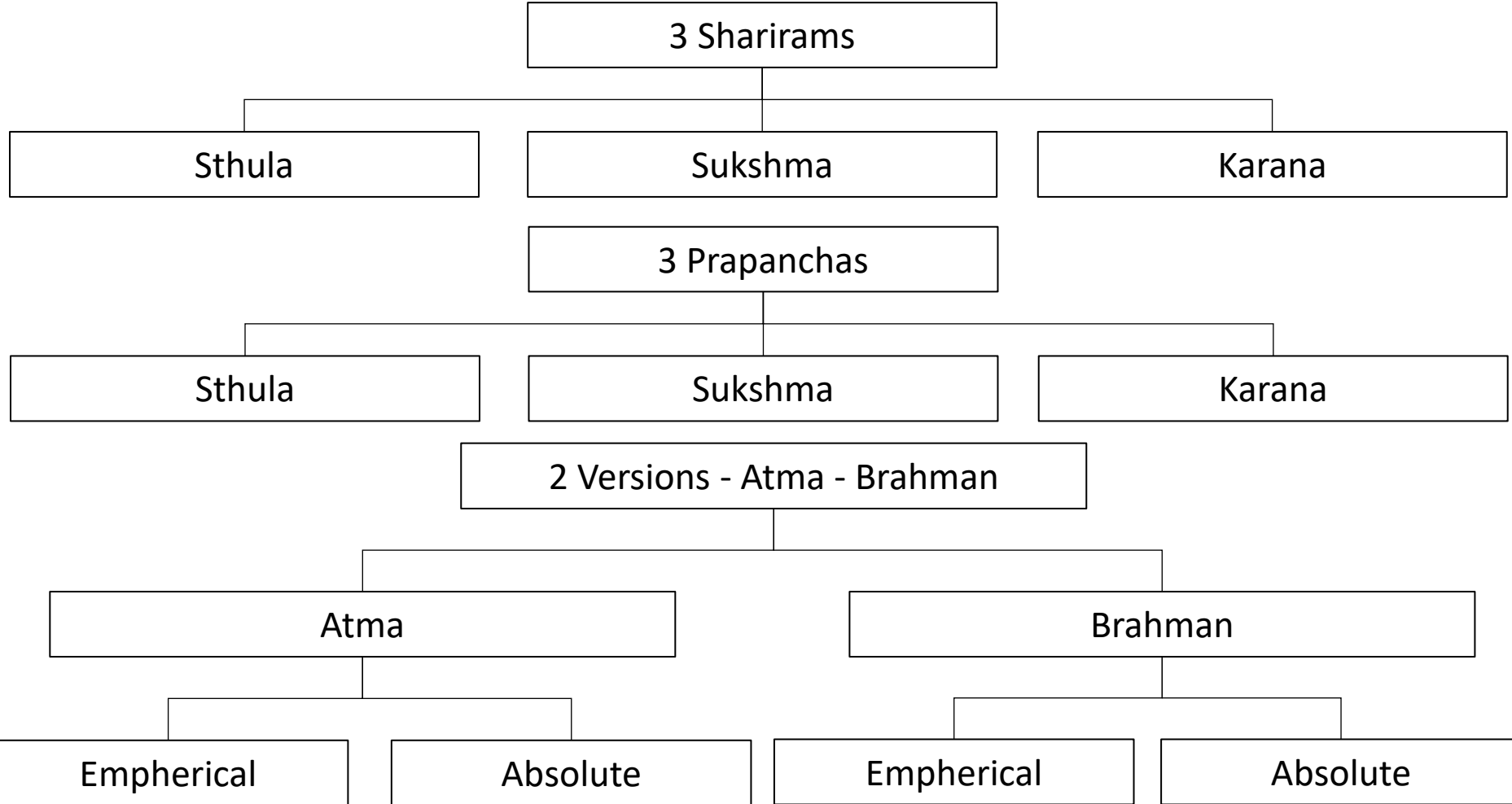


- Don't demonize Maya
- With Maya Costume, becomes, seemingly Vyavaharika Ishvara, Brahman.
- Incarnates as Vyavaharikam Brahman with Maya Costume but without losing Paramartika Status - Very important point.

Waker without losing Status	Atma without losing Status
Becomes Dreamer	Becomes waker

- Vivartam = Without losing its Status
- Once Paramartikam Brahma becomes Vyavaharikam Brahma, it is called Ishvara





- Absolute Atma = Absolute Brahman
= Mahavakyam
- Jiva, Ishvara can act and transact, in Association with Maya.

Soundarya Lahari Stotram :

शिवःशक्त्यायुक्तोयदिभवतिशक्तःप्रभवितुं
नचेदेवंदेवोनखलुकशलःस्पन्दितुमपि।
अतस्त्वाम्आराध्यैंहरि-हर-विरिन्चादिभिरपि
प्रणन्तुंस्तौतुंवाकथ-मन्त्रतपुण्यःप्रभवति॥

*sivah saktya yukto yadi bhavati saktah prabhavitum
na ced evam devo nakhalu kusalah spanditum api
atastvam aradhyam hari hara virincadhibhir api
pranantum stotum va katham akrtapunyah prabhavati*

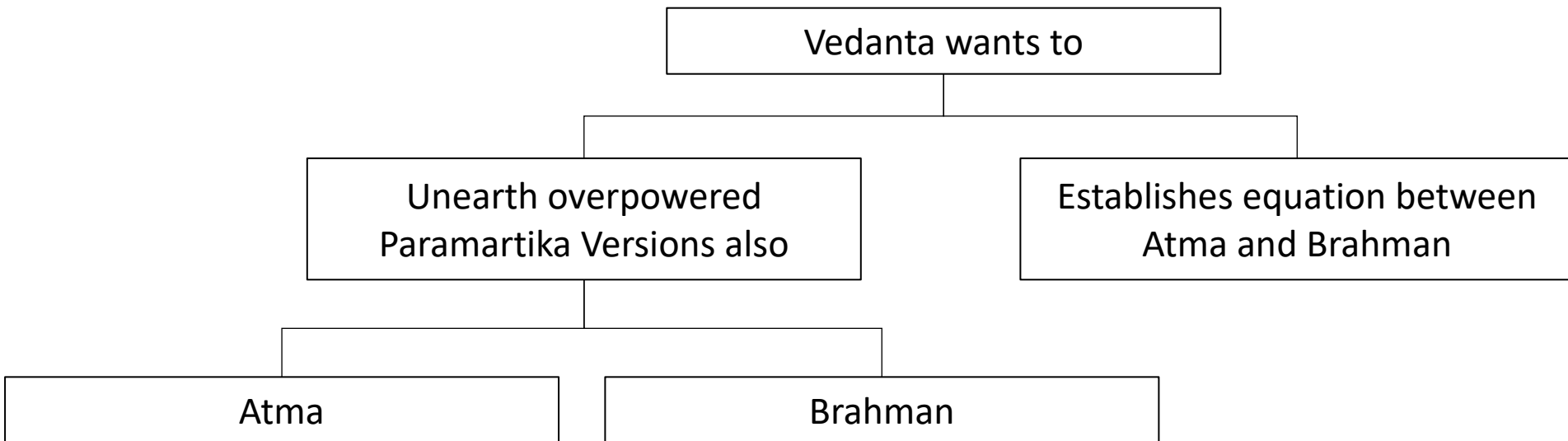
Shiva united with Shakti becomes able to manifest If otherwise, this god knows not even how to pulsate. How then could one of ungained merit be able to bow to, or even praise. One such as you, adored by Vishnu, Shiva and Brahma. [Verse 1]

- Maya = Goddess = Shaktya yuktaha
- Yadi tarhi Shakta Prabhavitum.

Shakti	Shiva
Parvati	Paramartikam Brahman

- If Brahman is associated, Tarhi Prabhavitum Shaktaya.
- He becomes Omniscient, Omnipotent
- Vedanta model different from Scientific Model of creation
- Brahman and Maya = Ishvara with Shakti of Srishti, Sthithi, Laya
- Cosmic power - Creates, Sustains, destroys Cosmos.

- Jiva performs Puja
- Ishvara takes Puja
- Gives Puja Phalam
- Transactions done by Vyavaharika Jiva and Ishvara
- There are 2 versions
- During worldly transactions, Vyavaharika Jiva - Ishvara popular, in time, Space
- In this realm, Vyavaharika Atma and Vyavaharika Brahman in the form of Jiva and Ishvara transactions.
- Daily Prayers - Save me
- Brahman and Atma Overshadowed.



- Pure individual and total consciousness.
- Vyavaharika Jiva and Vyavaharika Ishvara equation never possible.

- It is a Sacrilege
- Theological Systems - Agama Shastra, focus on Vyavaharika Atma, Vyavaharika Brahman, Confine to the difference.
- Curse equation, become Angry
- In temple, Say I am Jiva Dasaha, Bhagawan is Master, get extra Prasadam.
- Advaitin says in temple
- When person comes as a Student, when teaching Starts, Advaitin, opens up Paramartika Atma and Paramartikam Brahman and their equation.

Mahavakyam :

Paramartika Atma	Paramartika Brahman
Individual consciousness	All Pervading Consciousness

- One and same consciousness, not separate consciousness for individual and total.
- Individual consciousness - Not small, part of total consciousness.
- Consciousness in its pure form has no time, Space, objects.
- No part - whole in consciousness.
- Both one and the same
- When this message is successfully communicated by Successful, Guru and Successfully received by Struggling disciple, then,

Teacher Says :

- Tatu Tvam Asi

Student Says :

- Aham Brahma Asi

Teacher can Happily Say : Shanti Mantra :

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णं पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Purnnam-Udacyate
Puurnnashya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||

Aum! That is infinite, and this (universe) is infinite. The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe), It remains as the infinite alone. Aum!
Peace! Peace! Peace! [Verse 1]

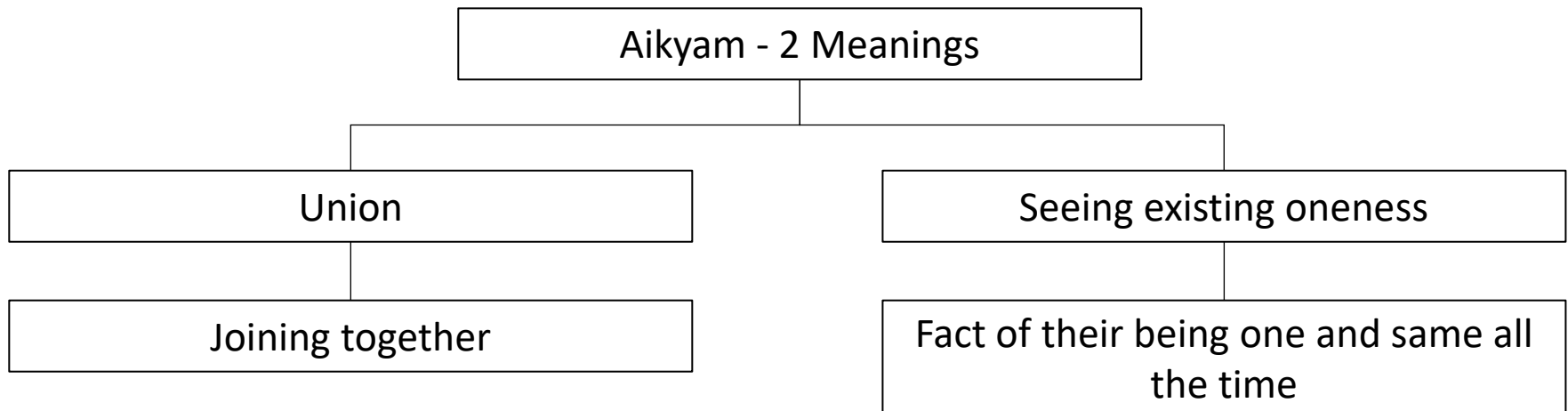
Lecture 33

Introduction :

- We are entering into climax of Vedantic teaching.
- Verse 1 to 73 preparation.

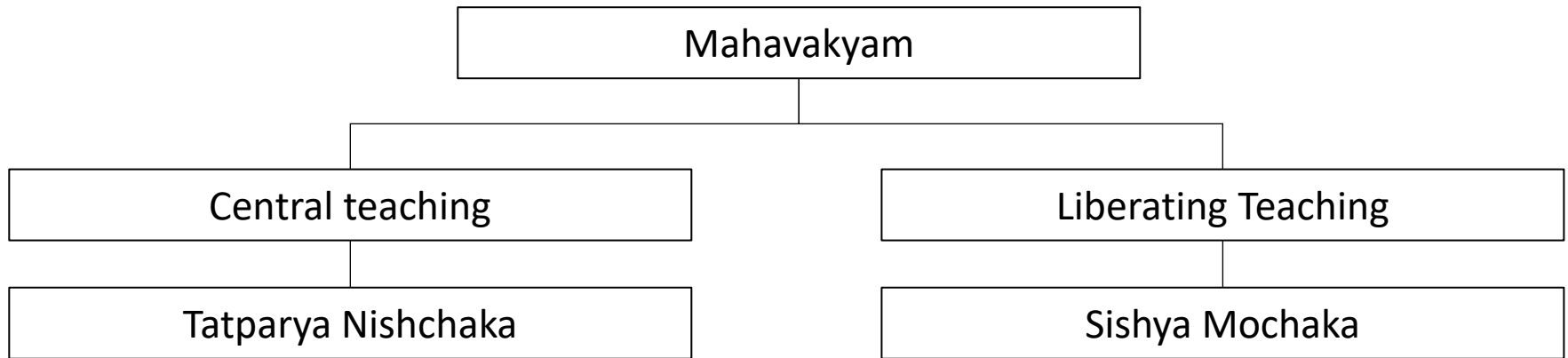
Atma	Brahman
<ul style="list-style-type: none">- Individual self- Essential Nature	<ul style="list-style-type: none">- Universal self- Essential nature

- Atma Brahma Aikyam
- Aikyam not union, joining together as they don't exist separately.



- Atma and Brahman refer to one and same spiritual being, reality.
- 2 Words, refer to one reality, in 2 different contexts.
- Oneness, Non-difference, Akhanda Bava = Aikyam.

- Revealing statements called Mahavakyam, Significant statement, not long Statement.
- This is Tatparyam, central teaching of all Upanishads
- All other statements - Avantara Vakhyam, Preparatory Statements, helps in Understanding Mahavakyam.
- Understanding this Mahavakyam, gives me liberation.



Background :

- i) Atma and Brahman have 2 versions.

Atma / Brahman - 2 Versions

Paramartika Atma

- In Pure form, Consciousness transcends time, space, actions, transactions, relations
- Transcendental, Absolute, Paramartikam
- Undressed Atma

Vyavaharika Atma

- Paramartika Atma comes down in empirical Plane
- Reincarnation it takes
- Dressed Atma

Atma takes empirical plane by taking

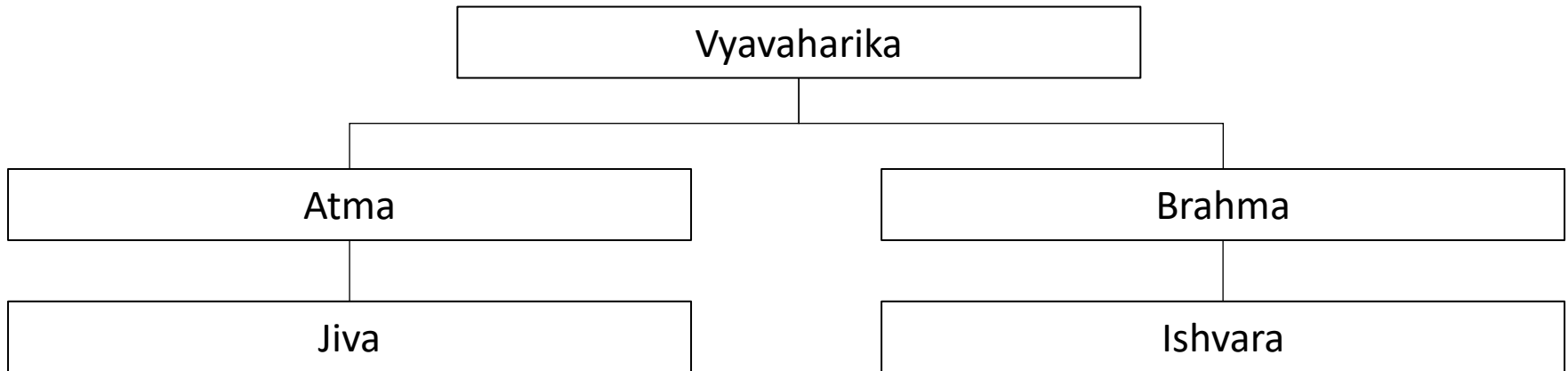
Sharira Trayam

Kosha Panchakam

Prapancha Trayam

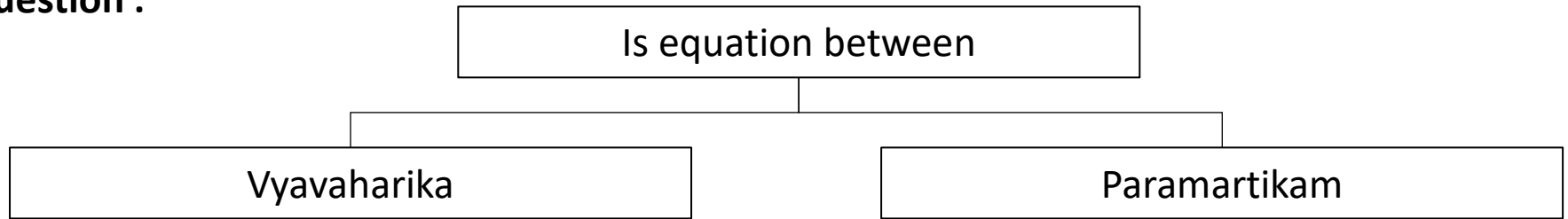
- Vyavaharika Atma falls within space, time, Actions, transactions, relations.
- Paramartika Atma does not lose its original nature, when it takes Vyavaharika Plane.
- Does not become Vyavaharika, losing itself but retaining Paramartika Status, it becomes as if Vyavaharikam.

- Just like waker become the dreamer without losing his Original waker status because he is going to wake-up again.
- Brahman is Original all pervading consciousness, Satyam Jnanam Ananatham.
- That Brahman in pure form is Paramartikam Brahma - Beyond time, Space, Objects, transactions, relations.
- That Paramartikam takes empirical re-incarnation as Vyavaharikam Jiva by Using dress called Maya.
- Dressed Brahman with Maya Dress = Vyavaharikam Brahma
- It is Available for all transactions, actions, relations.



- They have transactions in time - Space reality.
- Jiva worships Ishvara, Ishvara gives benefit of worship, both transactions.

Question :



Answer :

- At Vyavaharika Plan, equation is Absurd, ridiculous
- Jiva and Ishvara at empirical Plain will be different.
- Atma = Brahman, Paramartika level
- To reveal this Aikyam, Shankara uses “Tat Tvam Asi” Mahavakyam in Chandogya Upanishad - Chapter 6
- Brahman named Pure Sat - Pure existence

7th Chapter :

- Bhuma Vidhya

8th Chapter :

- Prajapati Vidhya, Turiya Vidhya
- Sat Vidhya taken in Vivekchudamani
- ‘Tat’ That Tvam Asi
- 6th Chapter - 16 Sections

Section 1 to 7	Section 8 to 16
Brahma Satyam, jagan Mithya	Jivo Braheiva Na Paraha Aikyam

Teacher	Student
<ul style="list-style-type: none"> - Uddhalaka - Father Cum Guru 	<ul style="list-style-type: none"> - Svetaketu - Son, Disciple

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Before creation, Brahman, pure existence, Pure consciousness alone was there (Svarupa Lakshanam)
- Brahman created whole universe, Visualized to create

Chandogyo Upanishad :

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
kathamasataḥ sajjāyeteti | sattveva somyedamagra
āsīdekamevādvitīyam || 6.2.2 ||

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

- Created out of itself, 5 elements, 3 elements - Fire, water, earth
- Karanam Brahma - Vyavaharikam
- Dressed Brahma - with maya costume without costume, Brahman can't be creator.
- Maya Sahitam Brahma, dressed Brahma, Vyavaharikam Brahma, Ishvara is introduced.
- Elements, elementals, Sthula, Shukshma Sharirams born.
- Tatu, refers to Vyavaharikam Brahma, Ishvara
- Section 8 to 16 - Teaching of Aikyam, Through Sushupti analysis.
- Brahman = Karanam of creation

Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्यः सोम्य
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
taduktaṃ purastādeva bhavatyasya somya puruṣasya
prayato vānmanasi sampadyate manaḥ prāṇe
prāṇastejasi tejaḥ parasyām devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

- Brahman being the Karanam, is essence behind all products.
- Gold - Cause
- Essence behind - Ornaments, truth of ornaments is gold

Cause	Effects (Essence)
<ul style="list-style-type: none"> - Gold - Iron - Clay - Karanam Brahma 	<ul style="list-style-type: none"> - Ornaments - Products - Hardware, equipment - Earthenware - Truth of creation including you

- Student thinks he is born.

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

Student	Karanam
<ul style="list-style-type: none"> - Karyam - Jiva - Tvam 	<ul style="list-style-type: none"> - Brahman - Ishvara - Tatu

- Tatu Tvam Asi
- You Karya Jiva is Karanam Brahma

You :

- Vyavaharika Atma, Jiva
- Student within transactional field
- Done Karma Yoga, Upasana Yoga

Tatu :

- Creator
- Vyavaharika Brahman, Ishvara

Superficial Equation :

- Vyavaharika Jiva Atma = Vyavaharika Ishvara
- Teaching in empherical plane within time and space

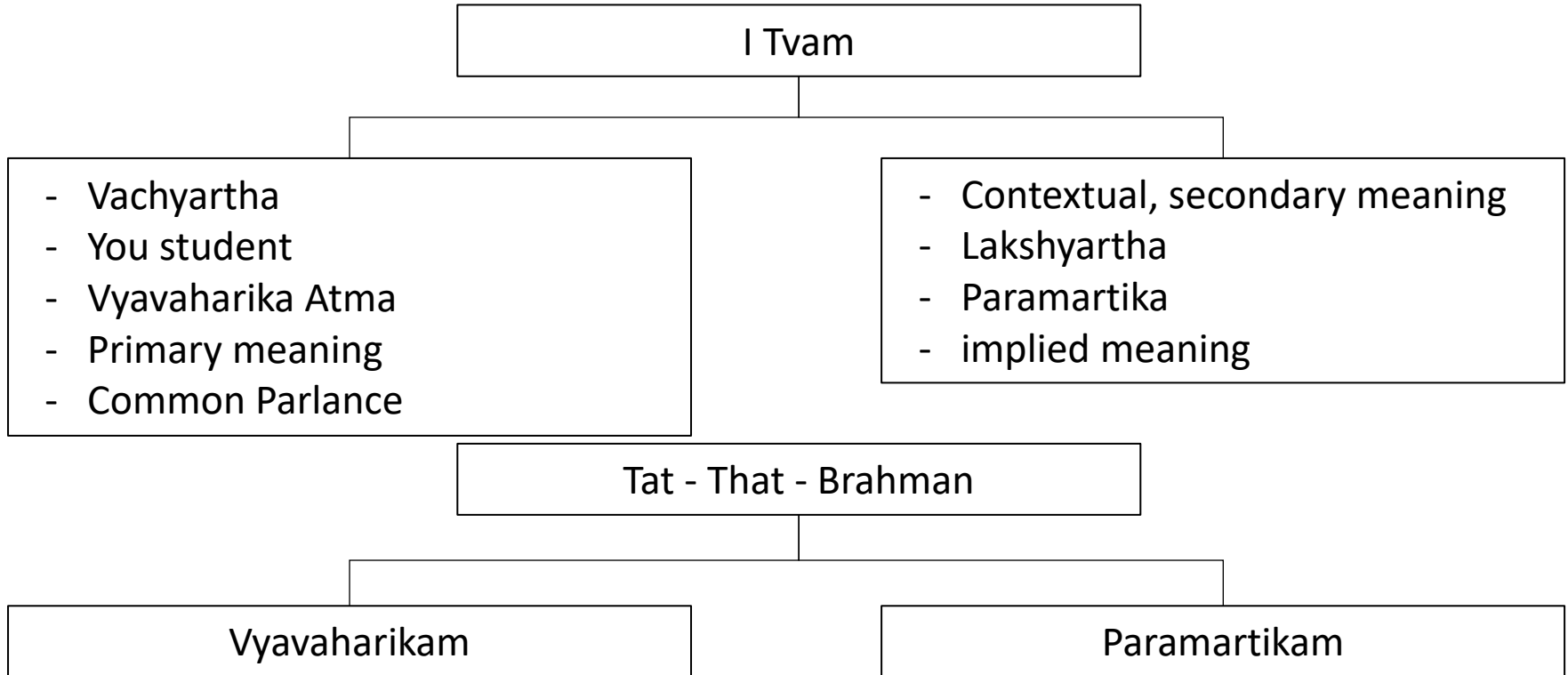
Problem :

- Equation not ok
- Student does home work
- Remembers, Paramartika teaching before
- Student undresses Psychologically.

- I am not Annamaya, Pranamaya, intellectually, separates costume and self.
- Convert Vyavaharika Atma to Paramartika Atma.
- Job done in Vyavaharika Plane, but student thinks of Pure Atma with 5 features.

5th Feature :

- Pure consciousness separated from the body is not available for any transaction.
- Paramartika Atma, he has to understand.
- Student remembers, quickly, not always living in the Present.
- Student follows - Previous lectures must remember
- Repeated Sravanam, Mananam, undress quickly, arrive at Sakshi Chaitanyam.
- Don't live in present, undress mentally, come to Bodha Svarupam.
- Tat Pada, Vyavaharikam Brahman, equation will not fit
- Quickly from Brahman, mentally separate maya
- Verse 31, 32, 33 = definition of maya
- Undress Ishvara, separating Maya, then Brahman becomes Paramartika Chaitanyam, the all pervading consciousness, existence.
- When you come to Paramartika Atma and Paramartika Brahma, equation will sound revealing, mind boggling equation.



- While employing Mahavakyam, take lakshyārtha.
- Lakshana Vritti - Employment of secondary meaning
- Lakshanam = Implied, definitions
- Aham Brahma Asmi = Understanding of student.
- Shankara tells in technical terms
- Vachyārtha - Lakshyārtha
- Dressed - Undressed Atma
- Dressed brahman - Undressed Brahman
- All terms in finger tips, no communication Gap.

Chandogyo Upanishad - 8th Chapter :

- Student - Indra teacher Brahma
- Don't stop with one time understanding, May not understand, or misunderstand.
- Visishta Advaitin, Dvaitin, take same Prasthan Trayam but have missed the Aikyam.
- They are terribly disturbed
- Be ready for intellectual exercise

Revision - Verse 74 :

तत्त्वंपदाभ्यामभिधीयमानयोः
ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्यग्
एकत्वमेव प्रतिपाद्यते मुहुः ॥ 241 ॥

*tattvampadābhyāmabhidhīyamānayoḥ
brahmātmanoḥ śodhitayoryadīttam |
śrutyā tayostattvamasīti samyag
ekatvameva pratipādyate muhuḥ || 241 ||*

If Sruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and Jiva, indicated by the term 'That' (tat) and 'Thou' (Tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and the Atom. [Verse 241]

a) Brahmatmanoho Ekatma Eva Pratipadyate :

- Pratipadyate - Revealed
- Ekatvam - Not union, but permanent oneness, Non-difference, sameness existing between Brahman and Atman.

- Teacher knows student will have difficulty

9 Times Tat Tvam Asi repeated, giving different examples :

- i Honey, ii Tree, iii River, iv Seed, v Salt, vi Gandharva, vii Purusha, viii Taptva, ix Parasu.
- Indicates this is central message
- Repetition conveys Tat Paryam

b) Muhur Muhuhu :

- Again and again, 9 times it is Said, you are Brahman

c) Tat Padarthabyam Abhidhiyamanoho :

- That Brahman referred to by Tatu, in Mahavakyam

d) Tvam Padabyam :

- Oneness between you Atman and Brahman is revealed

e) Tat Tvam Asi iti Srutya :

- By Sruti Vakhyam, tat Tvam Asi

f) Samyak :

- Clearly, without Vagueness

g) Itham Ekatvam Eva pratipadyate :

- In this manner, oneness is revealed
- “You are god” literal translation student shocked.
- During Karma Yoga, Upasana Yoga, he has worshipped god as higher principle.

Prayer :

- I am helpless, useless, looking down upon himself, proving.

Teacher Assumes :

- In Sadhana Chatushtaya Sampatti, Sraddha is one of the qualifications of student.
- Don't reject teacher, Upanishad, Mahavakyam, I will understand myself, requires lot of Pain.
- Others lost faith in Advaita Guru
- Had no patience to Stay with Guru
- They had intellectual skill to start different interpretation to suit the convenience, so that I can continue to be helpless individual.
- During Moksha, say - you will go to Vaikuntam, Kailash

Moksha :

- Be Driver of god
- Be insignificant, even in Moksha
- You are the only significant one, not one of the Significant ones

h) Shodithayo Jiva and Ishvara :

- Filtered, Sieved Jiva and Ishvara
- Filter out their dresses Ishvara Minus Maya = Jiva Minus Sharira trayam = Shoditam
- Wave = Ocean, initially shocks us.

Wave	Ocean
- Impermanent - Small	- Permanent - Huge

- Wave, ocean, essentially water
- One water appears as wave, ocean or ocean
- Nothing called wave, or ocean, it is only Nama, Rupa
- Understand Lakshyarth of wave and ocean, it is water
- Come to Advaita Jalam
- Removal of Nama rupa is called filtering, Shodhitayoho Brahmanatmanoho with filtered Jiva and Ishvara Aikyam is possible.
- Sankshepa vakyam, Sutra Sloka is Verse 74

Verse 75 :

ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः
निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
खद्योतभान्वोरिव राजभृत्ययोः
कूपाम्बुराशयोः परमाणुमेवोः ॥ 242 ॥

*aikyam tayorlakṣitayorna vācyayoḥ
nigadyate'nyonyaviruddhadharmiṇoḥ |
khadyotabhānvoriva rājabhṛtyayoḥ
kūpāmburāśyoḥ paramāṇumervyoḥ || 242 ||*

If Sruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and Jiva, indicated by the term 'That' (tat) and 'Thou' (Tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and the Atom. [Verse 242]

a) Tayoho vachyayoyo Aikyam Na Nigadyate :

- If you take Vachyarthā, direct meaning, no Aikyam - Oneness possible
- Primary meaning is commonly understood one, Vyavaharika Atma
- Dressed Atma I with Sharira Trayam, back pain, father, Victimized by Prarabda.
- Vyavaharika Brahma = Ishvara is problem free, Vachyarthā
- They can't be equated
- Diagonally opposite, light and darkness
- Vyavaharika Atma Diagonally opposite to Vyavaharika Brahman, 4 Examples given.

b) Anyonyo Viruddha Dharmino :

- Have mutually opposite attribute

Jiva	Ishvara
<ul style="list-style-type: none">- Karyam- Born, Anitya- Ageing- Sitting down project	<ul style="list-style-type: none">- Karanam- Nitya

- Opposite attributes in Primary meaning

c) Khadyotha Bhanuhu :

- Glow worm shines in the night, Twinkling, like a Star
- Khe - Dhyotata - Shine - Glows Bhanuhu - Sunlight

- Glow worm can't illumine 6 inches Away
- Sun illumines earth

Omniscient	Parmicient, Alipicient
Sun	Glow worm

d) Raja Brityoho :

Raja = King = God	Brityoyo
God, ruler	Slave, enjoy claiming slave, ruled

- Reject the equation, stopping with primary meaning.
- No Patience

Ishvara	Jiva
Ruler	Ruled

e) :

Kupah	Amburashahi
<ul style="list-style-type: none"> - Well water - Miserable Storehouse - Apoorna 	<ul style="list-style-type: none"> - Ocean - Poornaha

- Well Ocean not same
- Apoorna Jiva and Poorna Ishvara not same

- Na Nigadyate, Equality not possible

f) Param Anu Meruvoho :

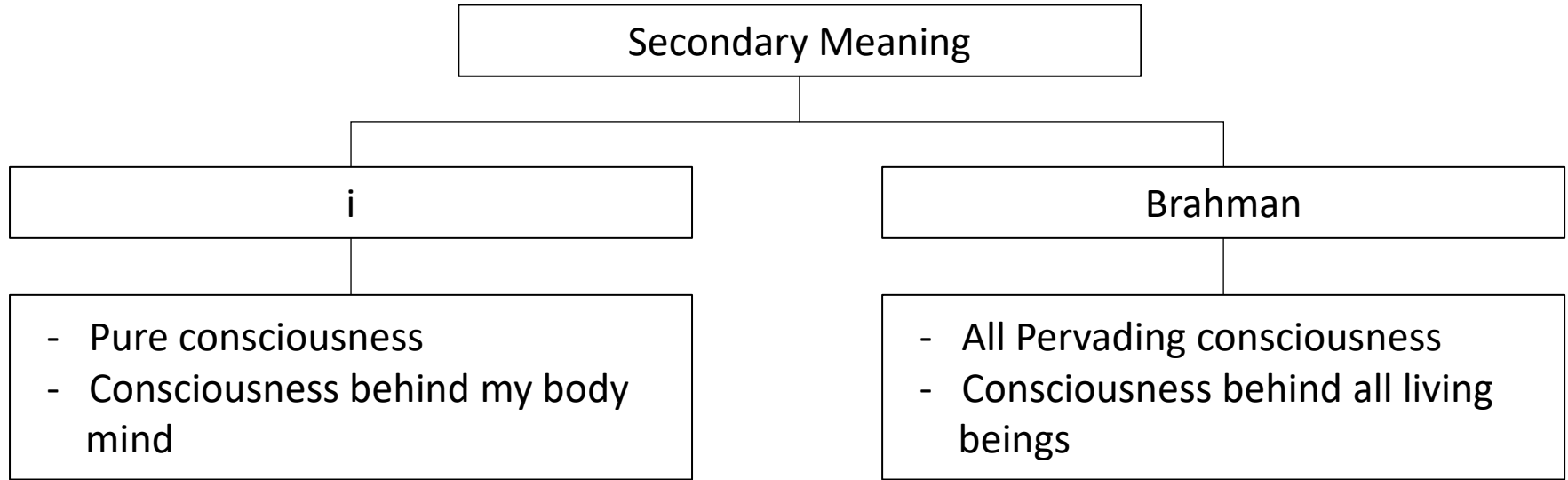
- Smallest Atom - Mount Meru - Huge mountain, mythological or Himalayas, sizes opposite.
- Vyavaharika Atma and Vyavaharika Brahman not equated by Upanishad

g) Lakshitayo :

- Equation with secondary meaning
- Avantara Vakhya will help us in Arriving at Pada Artaha
- Secondary meaning of Tvam, Tat, Arrived at by previous portion called Avantara vakhyam.

Avantara vakhyena	Mahavakyena
<ul style="list-style-type: none"> - Padartha Jnanam - Required to arrive at secondary meaning of Atma, Brahman 	<ul style="list-style-type: none"> - Vakhyartha Jnanam

- Then alone Vakhyam is Meaningful



- Both one and same
- I am not small consciousness confined to a body but I am in the body and I am outside the Body also

Space :

- In the hall and outside also
- I am in and out consciousness, no Contradiction

h) Lakshitayo Aikyam Nigadyate :

- Sameness Pointed with Standpoint of secondary meaning but not from Standpoint of Primary meaning.
- Hereafter secondary meaning...

Lecture 32

Revision - Verse 75 :

ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः
 निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
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- Climax scene of Vedanta

Student	Doubting intellect	Heroine
Hero	Villain	Mukti

- Tat Tvam Asi - Vichara - Verse 74 Onwards - Chapter 6

Father	Student
<ul style="list-style-type: none"> - Teacher - Uddhalaka 	<ul style="list-style-type: none"> - Son - Svetaketu

Tatu	Tvam
<ul style="list-style-type: none"> - Creator - God 	<ul style="list-style-type: none"> - Student - Svetaketu, Human being - Created being

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

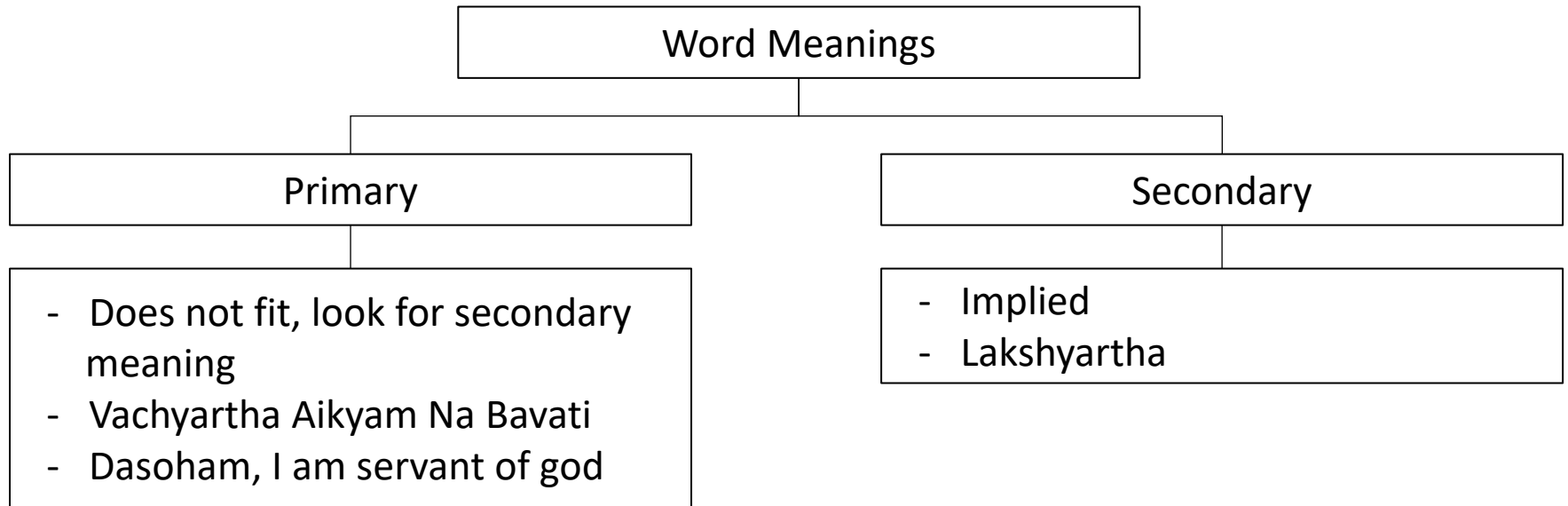
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Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- You the created individual are none other than creator god
- You are god

Created	Creator
<ul style="list-style-type: none"> - Finite Perishable - Alpiscent, Alpipotent Alpipresent - Limited knowledge 	<ul style="list-style-type: none"> - God, infinite, imperishable - Omniscient, Omnipotent, Omnipresent - Full knowledge

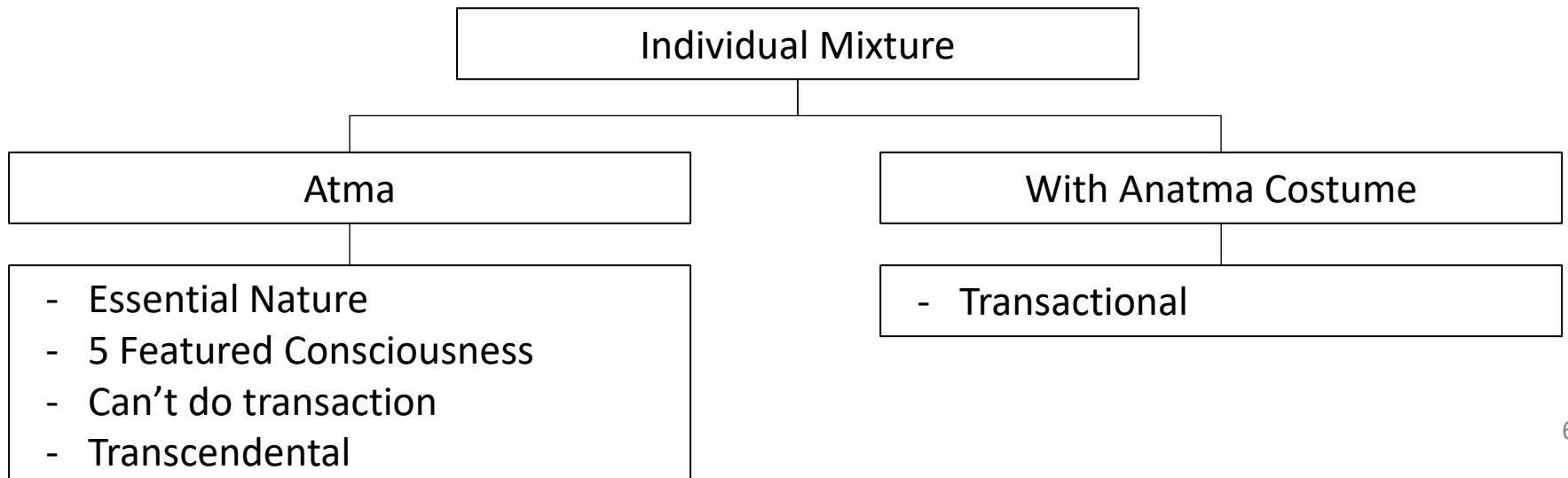
How can two diagonally entities be equated?



- How to involve in the Meanings?

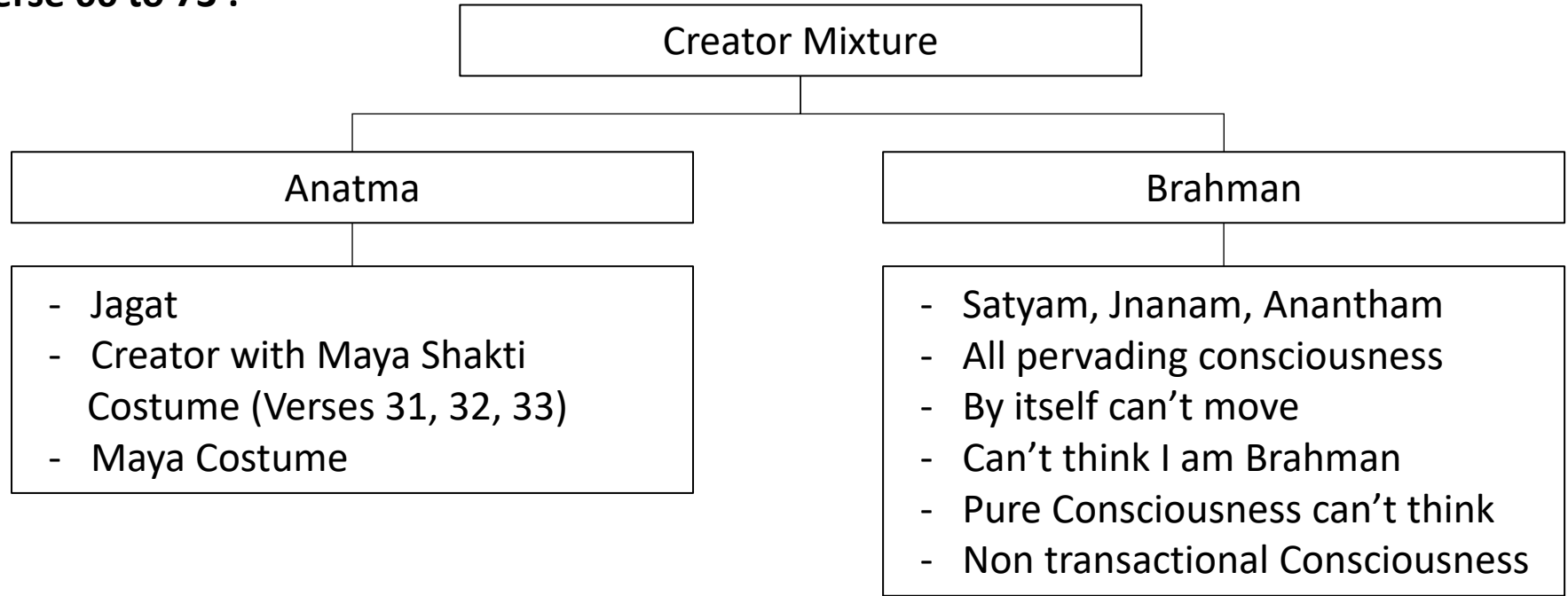
Tvam :

- Created individual, Answer to question 7



- I am costumed Atma with Anatma, remember same with creator God

Verse 66 to 73 :



Soundarya Lahari :

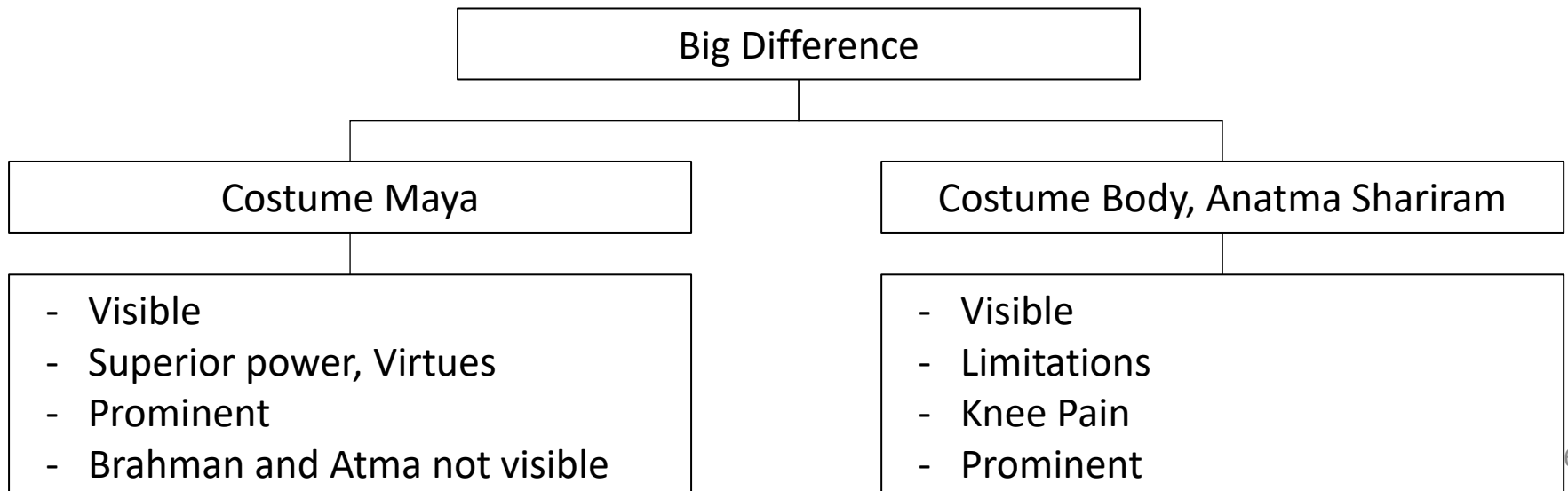
शिवःशक्त्यायुक्तोयदिभवतिशक्तःप्रभवितुं
नचेदेवंदेवोनखलुकुशलःस्पन्दितुमपि।
अतस्त्वाम्आराध्यांहरि-हर-विरिन्चादिभिरपि
प्रणन्तुंस्तोतुंवाकथ-मक्तपुण्यःप्रभवति॥

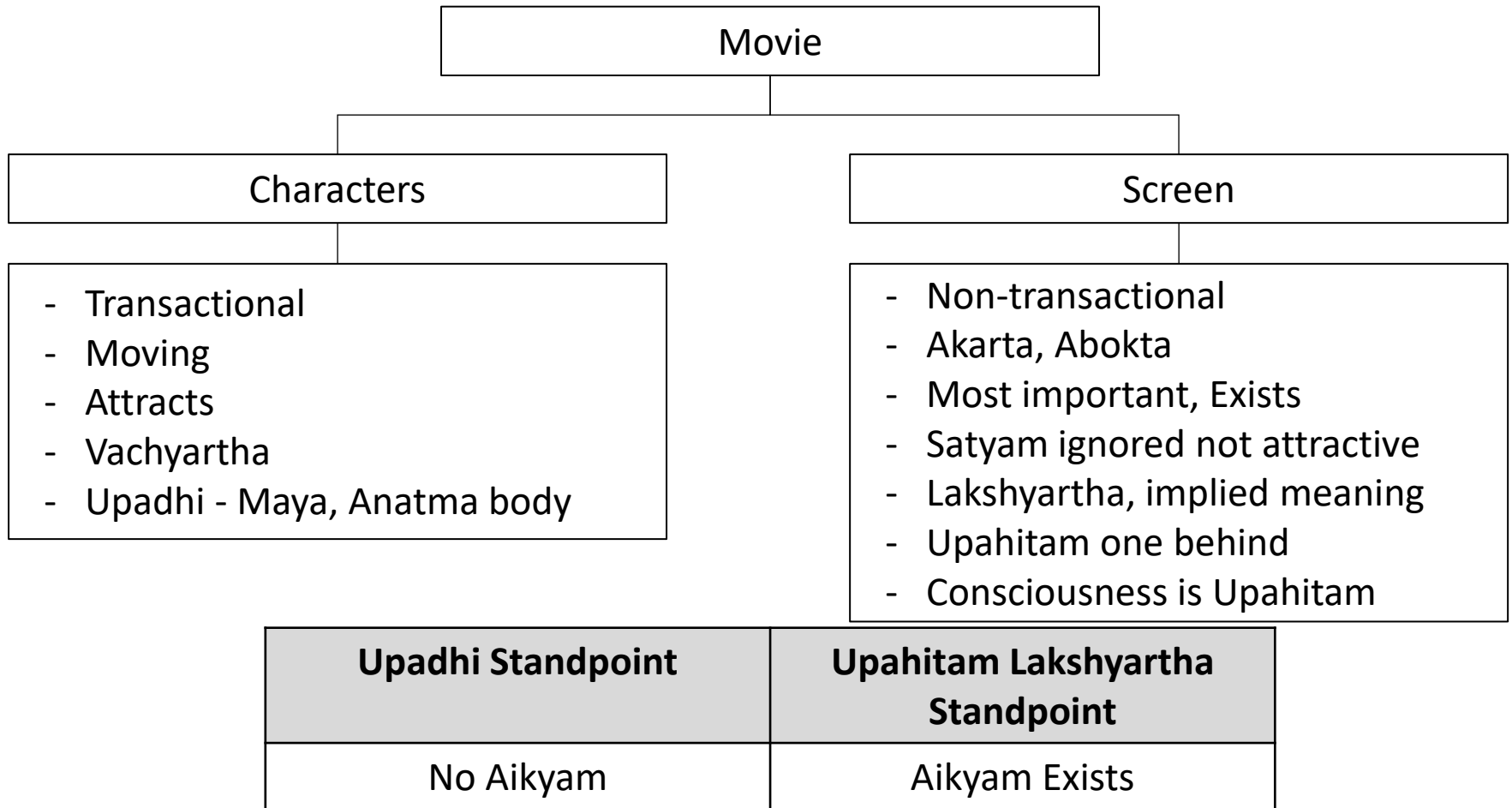
sivah saktya yukto yadi bhavati saktah prabhavitum
na ced evam devo nakhalu kusalah spanditum api
atastvam aradhyam hari hara virincadhibhir api
pranantum stotum va katham akrtapunya prabhavati ॥

Shiva united with Shakti becomes able to manifest
If otherwise, this god knows not even how to pulsate.
How then could one of ungained merit be able to bow to, or even praise
One such as you, adored by Vishnu, Shiva and Brahma. [Verse 1]

Brahman	Maya
<ul style="list-style-type: none"> - Shiva - Male 	<ul style="list-style-type: none"> - Shakti - Female

- Ardha Nareshwarar = Brahman and Maya
- Creator Principle = Brahman essential Nature and Maya (Costume)
= Costumed Brahman
- Student = Costumed Atma
- Costume wise diagonally opposite
- Maya = Creation in potential
= Future discoveries





- Lakshyayoho Aikyam Nigadyate not Vachyarthha

4 Example :

- Glow worm Sun
- Raja / Emperor Servant
 - Well - ocean
 - Atom - Mountain
- Therefore, don't take Vachyarthha.

Verse 76 :

तयोर्विरोधोऽयमुपाधिकल्पितो

न वास्तवः कश्चिदुपाधिरेषः ।

ईशस्य माया महदादिकारणं

जीवस्य कार्यं शृणु पञ्चकोशम् ॥ 243 ॥

tayorvirodho'yamupādhikalpito

na vāstavaḥ kaścidadupādhireṣaḥ |

īśasya māyā mahadādikāraṇam

jīvasya kāryam śṛṇu pañcakośam || 243 ||

The difference between them is only created by Superimposition and is not real. The conditioning in the case of Ishvara is Maya or Mahat and so on, and listen, the conditionings in the case of the Jiva are the five sheaths. [Verse 243]

a) Tayoho Virodho :

- Vachyārtha Jiva Ishvarayoho
- Primary meaning of creator and created (Creature)
- Virodha - Opposite nature contradiction

b) Upadhi Kalpitaha :

- Because you are focusing on their costume body or Maya
- Kalpitaha based on Upadhi their Costume

c) Ishasya Upadhi :

- Costume makes - Ishvara transactional, is Maya
- Workers put coat to work, All implements fixed on coat, maya = well designed coat. 694

d) Mahad Adi Karanam :

- Lord has everything for creation, all causes
- Mahat, Hiranyagarbha, Total Sukshma Shariram
- Total Sthula Shariram (Virat)
- Bhagawan called Kaaranam

e) Upadhi - Maya Jivasya Karyam :

- Jivas coat miserable, Upadhi, individual Atma
- Karyam product - Upadhi, Costume - Pancha Kosha
- Also wonderful tools, Jnana Indriyas, Karma Indriyas, Manaha, body - hardware, Sukshma Shariram - software
- We can also act
- Moksha with help of Karya Upadhi
- It is sufficiently Capable, no where Near to Bhagawan Upadhi

Jiva	Ishvara
Karya Upadhi	Karana Upadhi

- Upadhi Costume totally different
- Creator also Mixture of Upadhi and Upahitam, Maya and Brahman
- Created individual mixture of Atma and Anatma (Sharira Trayam)
- From Upadhi Standpoint there is difference.

- Brahman = Atma = Consciousness
- 50% difference, 50% = Non-difference
- Why Non-difference highlighted, Suppressing prominent difference, unfair.

Dasoham	Soham
Prominent	In Locker

In Movie :

- Characters important, don't notice Screen

Vedanta :

- What is Satyam, Mithya?
- What remains at the end of Drama, life?
- Drama = Matra Sparshastra Kamteya

Gita - Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- We are attracted by Mithya Movie which is temporary, it will come and go, Passing, fleeting
- Screen alone Satyam.

Vedanta :

- Does not Say don't watch movie for entertainment
- Never forget the fact, the Screen; Brahman
- What happens in movie - Life is fiction, Screen - Atma is Satyam, remember.
- Remember and enjoy the movie
- If you forget the screen, the Movie May affect you Seriously
- Don't discard the Movies part, Remember "Screen"

Mandukya Upanishad - Chapter 2 :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |

vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

Non-existent in the beginning and end	In present also, not existent
<ul style="list-style-type: none"> - Body - illusion - Mithya - Waking objects unreal - Serpent not in rope before or in the end 	<ul style="list-style-type: none"> - Waking objects Non-existent, appear only - illusion of the mind

• Waking objects = Long dream

• Characters not there before or after the Movie, not there during the movie

• Trikaḷe Api tiṣṭati is the Screen, consciousness

• Similarly, Atma - Brahma is the Screen

• Sharira Trayam and Maya are meant to give us a Drama

• Mere Brahman is boring, sleeping continuously, requires Drama.

• Have the life - Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Never forget or ignore the screen

f) Eshaha kashchitu Upadhi Na Vastava :

- Any one of 2 Upadhis - Maya Upadhi of creator, Anatma - Sharira Trayam of created being, is not absolutely real
- Whatever within time and Space is not real

Whatever is Changing is not real Na
Vastava

Maya Changes, not real

Sharirams change, not real

- Brahma Satyam, maya Mithya, jagat Mithya, Shariram Mithya.

- Don't forget, watch movie

- Difference, Bheda Based on unreal Upadhi is unreal

Difference	Upadhi	Unreal Upadhi Based difference
Based on Upadhi	Unreal	Unreal
Real Upahitam Based	Abheda Advaitam	Bheda Dvaitam
Non-difference real	Satya	Mithya

- Advaita Satyatva Jnanam you have to gain.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Defeat Villain - Doubting intellect which keeps on harping on Upadhi Based differences
- All theologians within Hinduism are focused on Upadhi
- Advaitam, only one, talks about Upahitam Brahman
- Shaivism, Vaishnavism Christianity, Islam → Focused on Upadhi Bheda

Introduce God - And difference :

- Dasoham ok in the beginning
- Karma Yoga requires Dasoham attribute, I am a helpless servant
- Swami Brithyam Nyaya Shankara quotes in Bashyam
- Dasoham Bavana - Promoted during, Karma Yoga and Upasana Yoga.
- Don't die as Dasoham, Punar Janma is Guaranteed
- If you are particular about transcending time Cycle, get out of Dasoham Bavana, come to Soham Jnanam.

Na vastavaha, Na Satyaha :

- Upadhi not real
- Upadhi based difference not real

Verse 77 :

एतावुपाधी परजीवयोस्तयोः

सम्यङ्निरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटकः

तयोरपोहे न भटो न राजा ॥ 244 ॥

etāvupādhi parajīvayostayoḥ

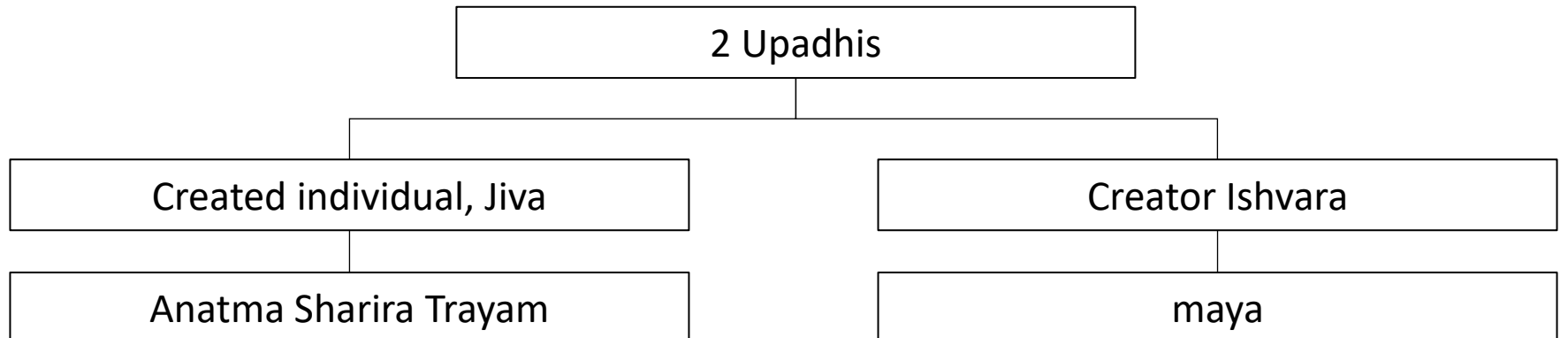
samyānnirāse na paro na jīvaḥ |

rājyaṁ narendrasya bhaṭasya khetakaḥ

tayorapohe na bhaṭo na rājā || 244 ||

These two are superimpositions of Ishvara and Jiva, but when they are completely eliminated, there is neither Ishvara nor Jiva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier. [Verse 244]

a) Etou Upadhi :



Whose Upadhi - Costume? Of whom?

- Technical definition of Upadhi - Distorting principles

b) Para Jivayoho :

- Para = isha - Ishvara = Creator
- Jiva = Created individual, Jiva 2 Upadhis
- If you focus on Upadhi, will remember only Dasoham
- Upadhi focus - leads to differences alone between God and Man, individual to individual.

Containers	Content Consciousness like space
Different	Same

c) Tayoho Samyang Nirasesati :

- How to go to content Consciousness?
- Temporarily set aside the Upadhi, Movie Hero and Villain, (Fighting on top of Mountain)
- Focus on Screen, set aside Upadhi intellectually

d) Etau Sphara Jivati Upadhou Bavataha :

- These are 2 Upadhis
- When both set Aside as Mithya (Nirasa - Negating)

- Physically Maya can't be removed from Ishvara, both all pervading

e) Mentally ignore - Na Paraha :

- Minus Maya, there is no creator
- Left out Brahman, uncustomed, undressed one
- Brahman not creator, creator is gone with maya, Brahman alone is

f) Na Paraha, Na Jivaha :

- No Ishvara, No Jiva
- Individuality depends upon the Costume
- Creator hood, Godhood depends on maya
- Minus Maya, there is no creation
- Jiva, Ishvara negated in Climax Scene, most disturbing for all theological systems
- They hate Advaitin very staunchly, because we hate Jiva and Ishvara in Climax Scene.

Vedanta Shastra :

- Jiva is only Available with Maya costume and maya Costume is Mithya

Presentation no 1 :

- Ishvara is Ishvara only with maya Costume, Costume is Mithya, Therefore, Ishvara is Mithya (Ishvara is Mithya, Brahman is Satyam)
- Jiva is Jiva only with Sharira Traya Costume, Costume is Mithya, Therefore, jiva is Mithya (Jiva is Mithya, Atma is Satyam)

Presentation No 2 :

- Ishvara is not totally Mithya because, behind maya costume, Brahman is there
- How can you say Ishvara is Mithya
- Ishvara is really Brahman
- Ishvara Status is Mithya when maya Costume is there
- When Costume goes, negated, Maya goes, Ishvara Status goes Brahman remains

2nd Version :

- Ishvaratvam is Mithya, Brahman is Satyam

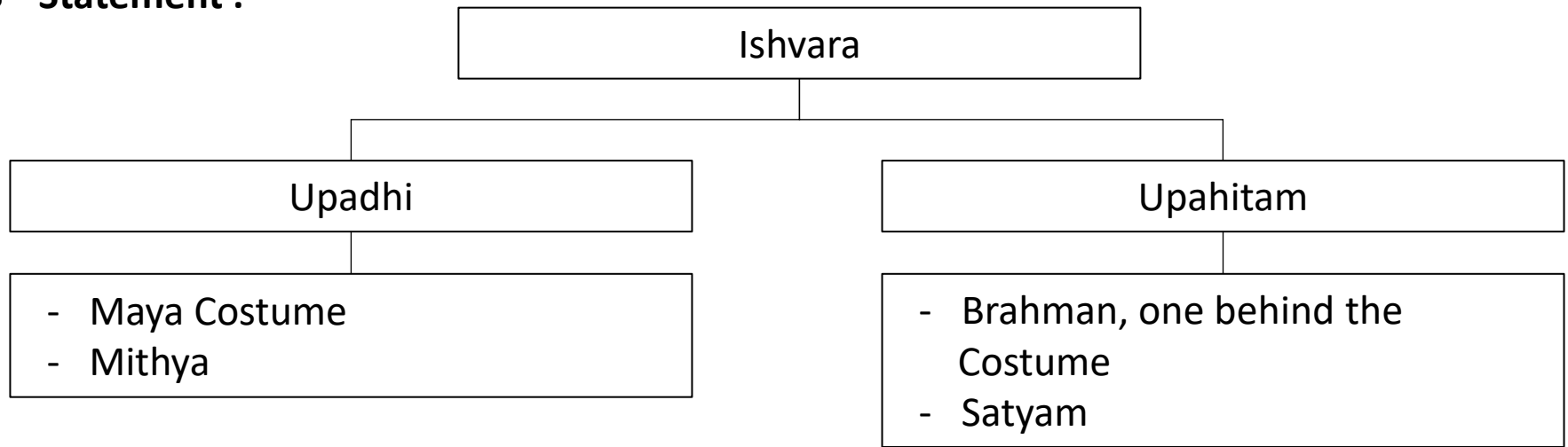
1st Statement :

- Ishvara is Mithya, Brahman is Satyam

2nd Statement :

- Ishvara is Mithya, Status is Mithya, Brahman is Satyam

3rd Statement :



- Ishvara is partially Mithya, partially Satyam.
- Maya Costume part Mithya, Brahman is Satyam (One behind the Mithya Costume)

Is Ishvara Satyam or Mithya? - 3
Answers

- Partially Mithya
Partially Satyam
- Satya Anrute Mithuni
Kriya
- All transactions happen
in Mixture
- Khatta meetha

- Ishwaratvam is Mithya
- Brahman is Satyam

- Ishvara is Mithya
- Brahman is Satyam

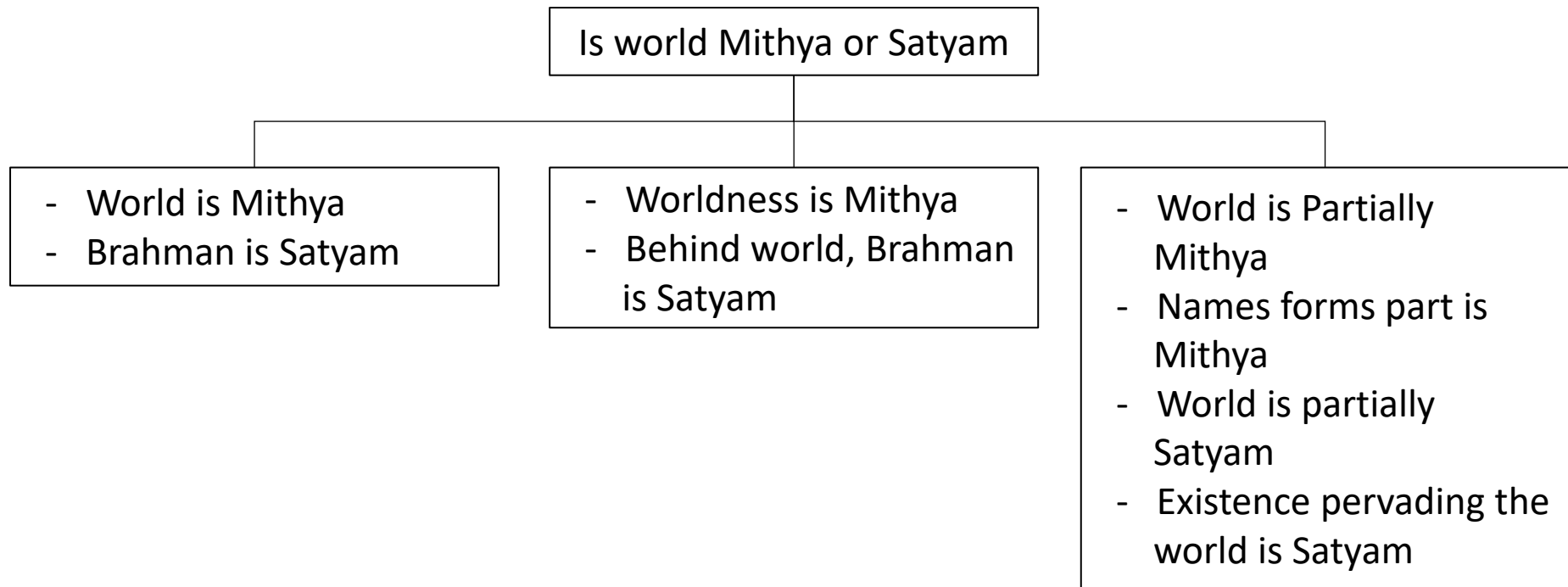
Is Jiva Mithya or Satyam? 3
Answers

- Jiva is Mithya
- Atma is Satyam

- Jivatvam is Mithya
- Atma is Satyam

- Jivas Upadhi Part is
Partially Mithya
- Upahitam part is
Satyam

- Extend to whole world also



Example : Mike :

- Name and form Mithya
- Isness in the mike is Satyam
- Here in verse 77, Shankara Says = both Ishvara and Jiva are not there when the Upadhi is removed
- What is the remainder? Brahman - which is Karana, Karya Vilakshanam

Swamy Dayananda :

- Ishvara is Brahman but Brahman is not Ishvara
- Jiva is Atma, but Atma is not Jiva.

- World is Brahman, Brahman is not world

- Mithya is Satyam essentially, Satyam is never Mithya essentially
- Whatever be the language, if Student Understands, Teacher gets Liberated!

g) Rajyam narendrasya Bhatasya Khetakah :

Example :

- King and Soldier
- Both Human beings, positions different
- Position wise make-up for Narendra, Ruler, upadhi to be a king is Rajyam (Kingship power and Position)
- Makes him a king as long as power and position is there
- Where as soldier, (Bhatasya) with uniform (Armour - Protective Shield, weapons - Khetakaha)
- With uniform, he is called soldier, with position and power
- Ruler commands the soldier, commander - Master, and other is commanded till power and position is there
- Once both are retired, both are human being
- Without Upadhi, both human beings, same, no ruler, ruled position
- Without power and position, others will not listen.

h) Narendrasya upadhi rajyam bhatasya upadhi Khetakaha tayoho Apohe Sati :

- When both power and position costumes are removed in mufti...
- Apohe eliminated there is neither Bhataha - Soldier - Commanded or Raja - King, commanded.
- Neither Swami or Brithyaha is there Dasoham relationship goes Away
- In karma yoga and Upasana Yoga as Artha, Artharthim Jingyasu, Bhakta, I say Dasoham.
- Until Mahavakyam clicks, I repeat Dasoham.
- Once Mahavakyam Clicks, Saha Aham, Tvam Aham Asi, oh lord, I am none other than You.

Gita - Chapter 7 :

उदाराः सर्व एवैते
ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा
मामेवानुत्तमां गतिम् ॥७-१८॥

udārāḥ sarva ēvaitē
jñānī tvātmaiva mē matam |
āsthitaḥ sa hi yuktātmā
mām ēvānuttamām gatim ||7-18||

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

Jnani	Jnanis Atma myself
Not my devotee, servant, Dasa	Bhagawan himself declares

- Dvaitins don't accept
- Dasoham to soham is culmination in Advaita Siddhantam
- After understanding, Jnani need not declare it outside because, the entire world is surrounded by Dasoham bhaktas.
- We need not go there and say Soham.
- Jnani is told

Gita - Chapter 3 :

न बुद्धिभेदं जनयेद
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Don't confuse the society.
- **Continue to act, Dasoham Bhakta**

Example :

- In temple, Do Namaskaram
- Bavat Dvaitam Sada kuryat, Kriyat Dvaitam Na Karhichitu

- Don't say Soham in a temple
- Let Advaitam be in your intellect, Bhava Advaitam, Bavana.
- Be Dvaita, Visishta Advaitin in your transactions
- Behind that, let there be this knowledge
- Watch the movie, may you remember the two, Na Bhataha, Na Raja.

Lecture 33

Revision - Verse 77 :

एतावुपाधी परजीवयोस्तयोः

सम्यङ्निरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटकः

तयोरपोहे न भटो न राजा ॥ 244 ॥

etāvupādhi parajīvayostayoḥ

samyaṅnirāse na paro na jīvaḥ |

rājyaṁ narendrasya bhaṭasya khaṭakaḥ

tayorapohe na bhaṭo na rājā || 244 ||

These two are superimpositions of Ishvara and Jiva, but when they are completely eliminated, there is neither Ishvara nor Jiva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier. [Verse 244]

Omniscient	Perviscient
- All knowing	- Little knowing - Google dictionary Pervipotent, Pervipresent

- Maximum application of intellect required

Analyze Mahavakyam :

- Tat Tvam Asi = You are god

Jiva	God
Created individual	Creator

- Jiva = God, theological systems disturbed by this 9 times repeated.
- Jiva Ishvara Aikyam
- How to understand without contradiction?

Method :

i) Ishvara :

- Has superior attributes not as his essential nature but because of his superior costume, maya media

ii) Jiva :

- Perviscent, Pervi-potent not intrinsic nature
- It is because of costume, Sharira Trayam, Avastha Trayam, Pancha Kosha.
- Costume medium of Jiva and Ishvara Makes the contradiction.
- Without these 2 mediums, both are one, single entity
- Set aside contradicting factors intellectually and understand the essential Jiva and Ishvara
- When Maya - World - of matter is set Aside, Ishvara is Brahma Chaitanyam and Jiva is Brahma Chaitanyam, which is attributeless, Nirguna Chaitanyam.
- No more creator god or created Jiva
- Jiva also appears inferior because of the costume.
- Set aside the costume, Look at Jivas essential Nature, Pancha kosha Viveka.
- Jiva is Atma without any inferior attributes or any attributes
- Jiva is Atma Chaitanyam, Nirgunam.

Tvam

Jiva

Tat

Ishvara

Saguna

Nirguna Atma
Chaitanyam

Sagunam

Nirgunam Brahma
Chaitanyam

- Nirguna Jiva = Nirguna Ishvara = Nirguna Brahma Chaitanyam.

Atma Chaitanyam	Brahma Chaitanyam
Enclosed in the Body	Enclosed in the Universe

- Nirguna Brahma Chaitanyam is all pervading Chaitanyam experienced Everywhere.
- Atma Chaitanyam = Brahma Chaitanyam. Jiva none other than God.

Understand

Tvam

- Special meaning
- Nirguna Atma Chaitanyam
- Consciousness enclosed in the body

Tat

- Special Meaning
- Nirguna Brahma Chaitanyam
- All pervading consciousness which is experienced as existence everywhere

- Equation makes sense, both are one consciousness, without gradation.
- One Non-dual, indivisible, partless
- One consciousness is behind Jiva and Ishvara
- One water behind wave and Ocean.

Keep water in mind, can assimilate the equation :

- Wave = Ocean = Water
- Jiva = Ishvara = Chaitanyam (keep in Mind)
- Take special meaning of Chaitanyam to understand Jiva and Ishvara
- There is neither Paro nor Jiva
- No Jiva or Ishvara when looking at the equation.
- Jiva, Ishvara differences are at empherical level which is Mithya, Vyavaharika reality.
- Chaitanyam is Absolute reality.

Pratibasika Level	Vyavaharika level
Superiority inferiority levels are there	Superiority, inferiority levels are there in waking

- At Paramartika level, Absolute level, transcendental level, no differences at all

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- No plurality, no gradation, Immortal nature
- Jiva, Jagat, Ishvara triangle are at Vyavarika level
- There is only one level at Paramartika level, only Absolute reality, Atma or Brahman.
- Both words refer to the same Non-dual reality
- Study Mahavakyam, revise meaning and understand
- Don't take Vachyarth, popular meaning.
- Take Lakshyarth, special meaning Process by which we arrive at the Laksharth is called "Lakshana"
- Through Lakshana Vrittya, Lakshana, arrive at Special meaning of Brahma Chaitanyam and Atma Chaitanyam for Tat and Tvam respectively.

Lakshana 3 types :

- Listen with more intellectual Application
- Do repeatedly, then not difficult.

Example :

- This person is my brother in laws sister in laws - brother in law.
- Mind boggling like Lakshana
- Initially teaching appears difficult but if you repeatedly hear, it becomes familiar, clear.
- It is worth because it leads to an understanding which is liberating
- Understanding destroys samsara, liberating knowledge, gives Jeevan Mukti, all troubles are worth.
- Bear with Vichara for 3 Classes
- How to employ Lakshana? Technical Analysis

Verse 78 :

ततस्तु तौ लक्षणया सुलक्ष्यौ

तयोरखण्डैकरसत्त्वसिद्धये ।

नालं जहत्या न तथाऽजहत्या

किन्तूभयार्थात्मिकयैव भाव्यम् ॥ 247 ॥

tatastu tau lakṣaṇayā sulakṣyau

tayorakhaṇḍaikaṛasatvasiddhaye |

nālaṁ jahatyā na tathā'jahatyā

kintūbhayārthātmikayaiva bhāvyam || 247 ||

Therefore, the two terms (Ishvara and Jiva), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither 'The method of total rejection', Nor 'The method of complete retention' will suffice. One must reason by a combined process of both.[Verse 247]

a) Tataha :

- Therefore, since Vachyārtha of Tat and Tvam makes contradiction.

There will be :

Jiva	Ishvara
Inferior attributes	Superior attributes

- Equation will be absurd
- Make equation applicable, introduce cause of inferior - Superior attributes, is Maya with respect to Ishvara
- Similarly, cause of inferior attributes - 3 Sharirams is Avidya
- Set both aside, get to revised Jiva and Ishvara by Bhaga Tyaga lakshana
- Shodita Arthaha.

Revised :

Ishvara without Maya	Jiva without Avidya
Nirguna Brahma Chaitanyam	Nirguna Atma Chaitanyam

One

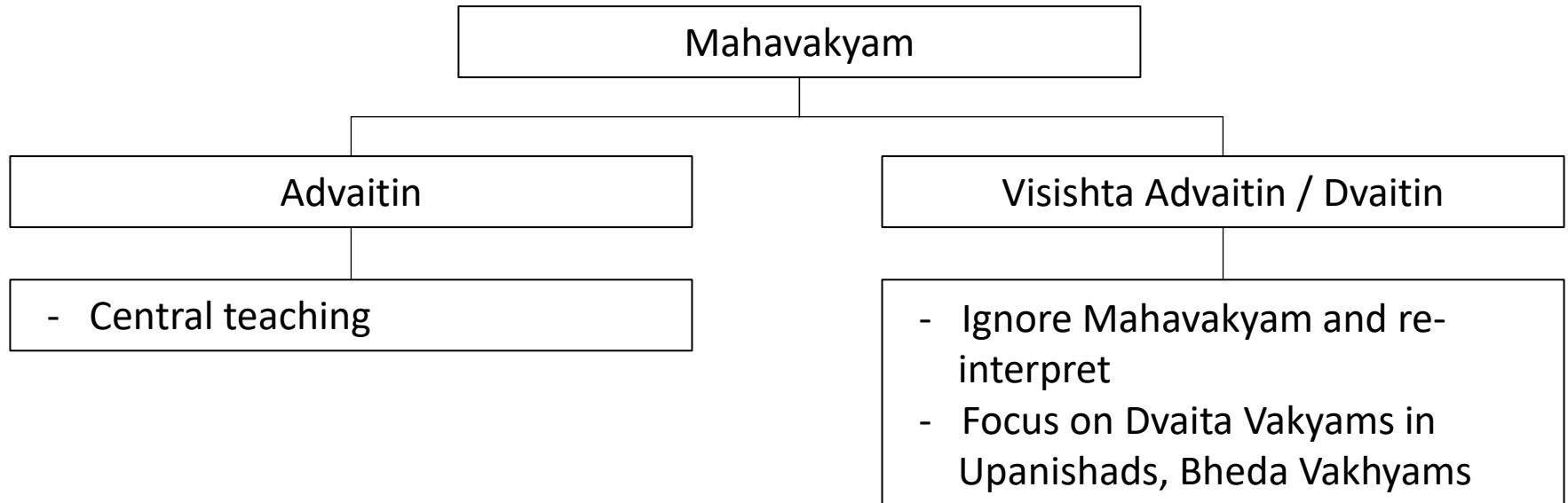
b) Su Lakshsyak :

- 2 Chaitanyam's through Lakshana process arrive at one Nirguna Chaitanyam.
- Take special meaning as Lakshyartha
- Tau Bodharupau Jiva ishvarou take lakshyau....

- Once you take special meaning, what happens?

c) **Tayor Akhanda Eka rasatva Siddhaya :**

- Akhanda = Indivisible consciousness Eka Rasam without Substance - Attributes division.
- Atma consciousness not Substance and Attributes
- Consciousness is Atma
- Without substance - Attribute division, one Non-dual consciousness will be arrived at, if you take special meaning.
- Without special meaning, Mahavakyam will appear contradictory
- Only in Advaita Vedanta, Mahavakyam is Showcased, highlighted



Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.९.४ ॥
॥ इति नवमः खण्डः ॥

sa ya eṣo'ṇimaitadātmayamidaṃ sarvaṃ tatsatyaṃ
sa ātmā tattvamasi śvetaketu iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca || 6.9.4 ||
|| iti navamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 9 - 4]

Dvaitin's interpretation :

- Sa Atma, Asatvam iti Svetaketu....
- Read : Atatvam Asi... Use different method, interpret Mahavakyam.
- To arrive at equality of Brahma Chaitanyam, you have to come to special meaning only.

3 Types of Lakshana :

- Applied only when common poplar meaning is not applicable

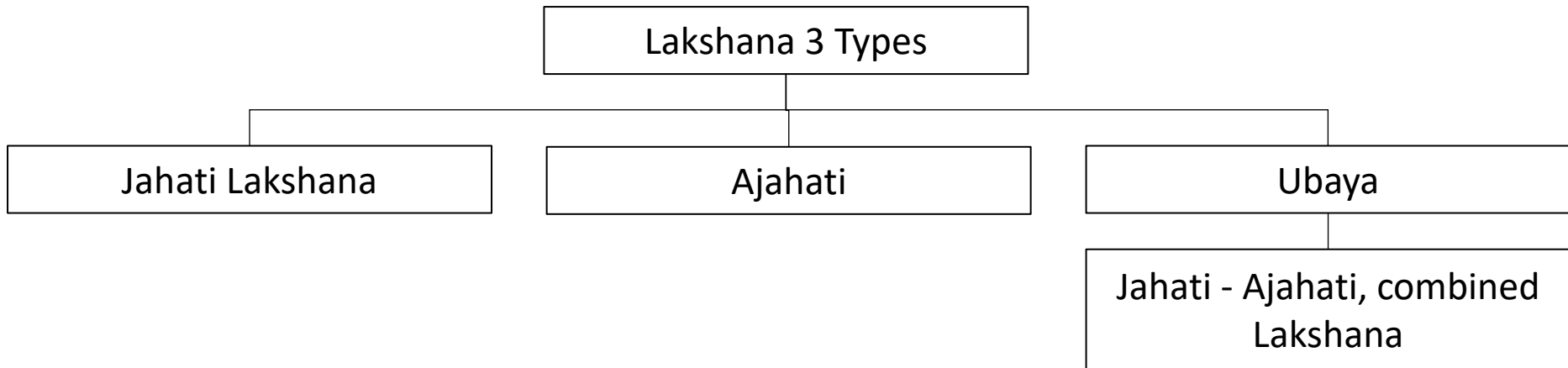
God	Jiva
Means God	Means Jiva

In Normal context :

- How are you? Not asking lakshyarthha
- You Atma are wonderful, I know
- Wont ask question
- Refer to you as individual with 3 Bodies
- Lakshana Applied only during teaching

1st Apply : Primary Meaning :

- If it does not fit in, then apply Lakshana



i) Jahati :

Example :

- A Group is drinking coffee, New person comes.

Says :

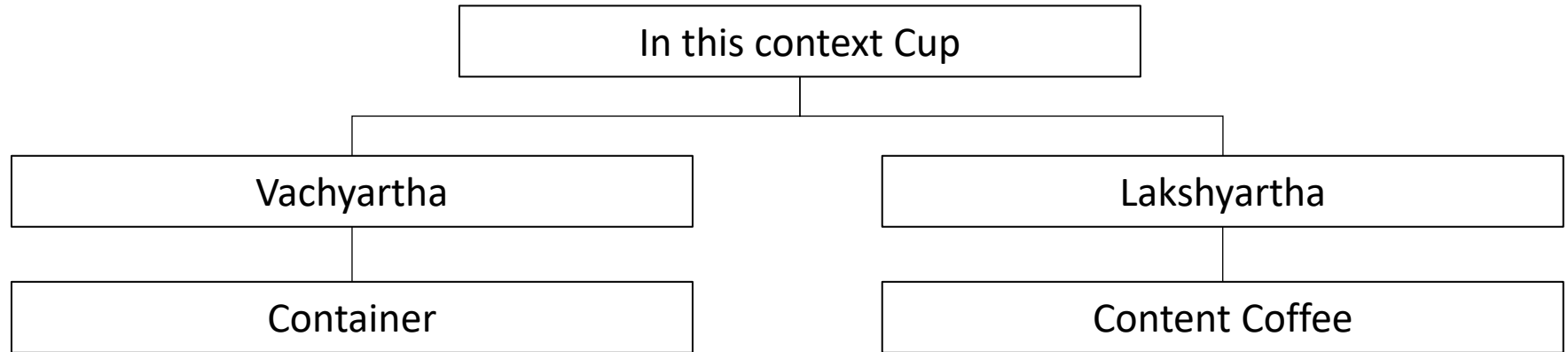
- I have consumed 2 Cups

Primary Meaning :

- Cup, Container Porcelain, Copper
- Literally, Person does not Consume Cups

Context :

- Here Cup means content of coffee



How we arrived at Lakshyarthā?

- Why Primary Meaning does not fit.
- Based on that, word given
- Primary Meaning - Totally dropped while arriving at Lakshyarthā
- We drop primary Meaning, person does not consume Cup.
- Arrive at content related to Primary meaning.

Supporter	Supported
Cup, Jiva / Brahma Container	Consciousness

- Take secondary meaning which is connected with Primary Meaning, but after dropping primary meaning totally.
- Take secondary meaning coffee, which is connected with Primary meaning Cup.
- Primary meaning cup is totally Dropped then we arrive at

Example :

- I have consumed 2 Cups = 2 Cups of coffee
- Since Primary meaning is dropped, we use the word - Jahati
- Jahati, root, HA, Svatantra Rupam, Present Active participle (Feminine)
- 'HA' to Drop
- Dropping primary meaning in the lakshana = Jahati
- Implication in which Primary meaning is dropped is Jahati Lakshana.
- Jahati - Dropping implication
 - Primary meaning Understood
- We use Jahati lakshana in Daily Parlance

Example :

- The Chair objected to the statement of the Member.
- Chair will not talk, take Chair person concerned.

ii) Ajahati Lakshana :

- Vedanta Sara Shastric Examples given.

Example :

- Can you get me some water?

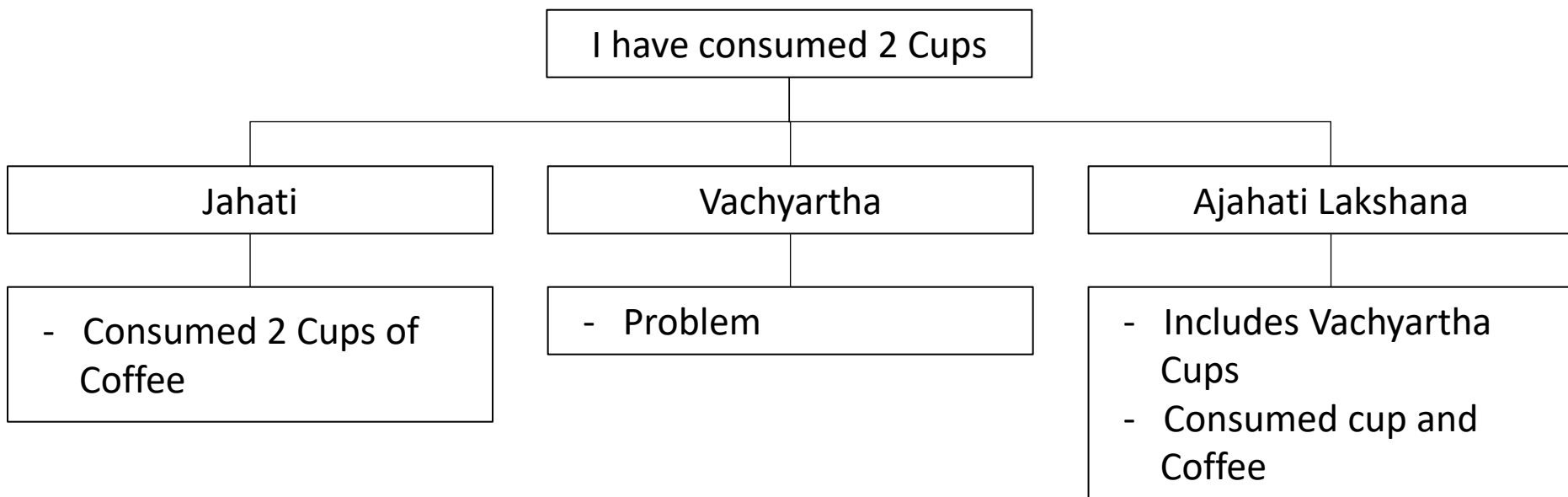
Water	Book
<ul style="list-style-type: none">- Liquid- Can't directly handle- Require Cup container	<ul style="list-style-type: none">- Solid- Can handle directly

Host Understands :

- Vachyartha, bring only water, understand, water along with container as Lakshanaya, implication.
- Bring container plus water
- Adds container to meaning of water
- Container - Added water = Water and container
- Add something to Vachyartha, vachyartha should not be dropped
- Not apply Jahati lakshana if so, will drop water and bring Cup only.
- No use
- Without Dropping Vachyartha, Add, Something more not adding Lakshana.
- Non-dropping lakshana = Ajahati
- Primary meaning Non-dropping implication = Ajahati
- Here don't apply jahati Lakshana, only cup will come, water wont come.

1st Example :

- If you use Ajahati Lakshana



1st Example :

- Vachyarthha Jahati wont work
- Ajahati alone will work
- Bring some water

I have Consumed 2 Cups	Bring some water
<ul style="list-style-type: none">- Jahati Lakshana will alonw work not- Vachyarthha or Ajahati will not work	<ul style="list-style-type: none">- Ajahati lakshana Alone will work- Not Vachyarthha or Jahati

- In Mahavakyam both will not work.

iii) Nalam Jahatya Na tatha Jahatya :

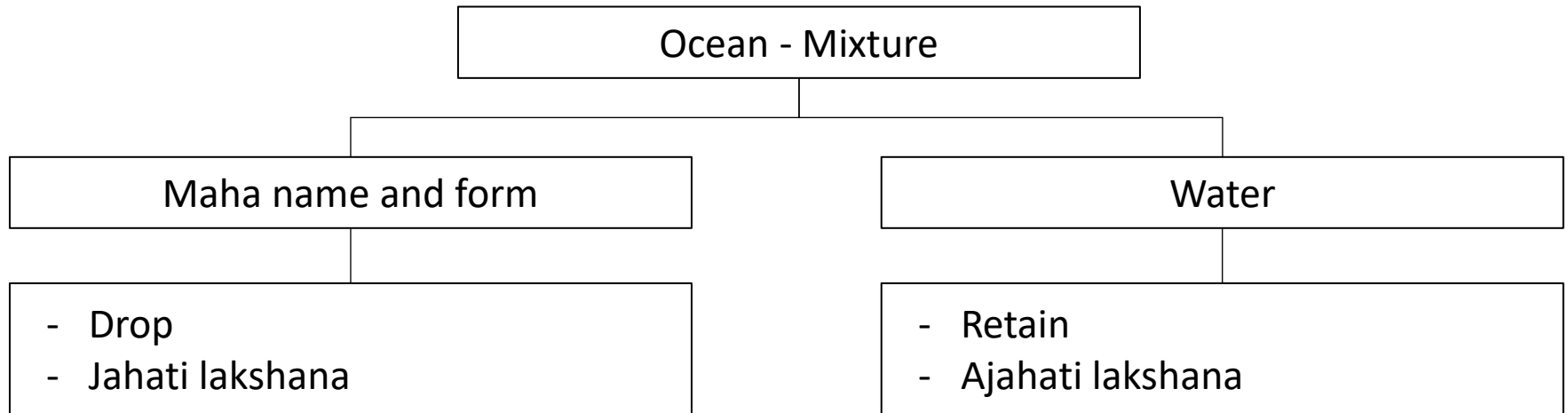
- Both jahati, Ajahati will not work in Mahavakyam
- Go for 3rd Lakshana

iv) Jahati - Ajahati Lakshana :

- Dropping and Non-dropping is also there of Primary meaning
- Part of Primary meaning dropped, Part of primary meaning not dropped

Primary meaning Dropped	Primary Meaning not dropped
Jahati Lakshana	Ajahati Lakshana

- Water is ocean, wave, use 3rd one
- Name and form part of Ocean, wave you drop → Ajahati Lakshana.



- Therefore, wave is ocean.
- Apply jahati Ajahati Lakshana, Shankara gives another example.

3rd Lakshana

- Soyam Devadattaha

- Water is ocean, wave

- Brahmachari - Krishna Chaitanya
- Vairagyalyaya quarters
- We in Vivekalaya quarters
- Corner room, 1st floor, Singer
- Swamiji's friend recollected
- Does Yoga well
- Not related
- Brahmachari is Krishnananda
- Totally different
- All features different

- That Brahmachari Krishna Chaitanya is this Swamiji Krishnananda.
- This is the equation.

Vachyarthā - Problem, Contradiction

Pronoun

That

- Remote in time and space
- Bombay, Sandeepany
- Far
- That, this can never be combined
- That Chaitanya is this Ananda

This

- Proximate
- Nearby

Physical Features

That

- Clean Shaven
- Youthful
- Thin

This

- Beard
- Grey long hair
- Fat
- Ageing

- This equation is understood by the Swami only by Doing Bhaga Tyaga Lakshana.

Gives up Vachyarthā	See Person behind
<ul style="list-style-type: none"> - Contradictory - This that - Time and space removed - Physical features Removed 	<ul style="list-style-type: none"> - I am that Krishna Chaitanya, now as Krihshnananda - Soham Asmi - I am he - I refers to continuous entity Vyakti Matram behind physical features

- Jiva invariable in the body

Gita - Chapter 2 :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

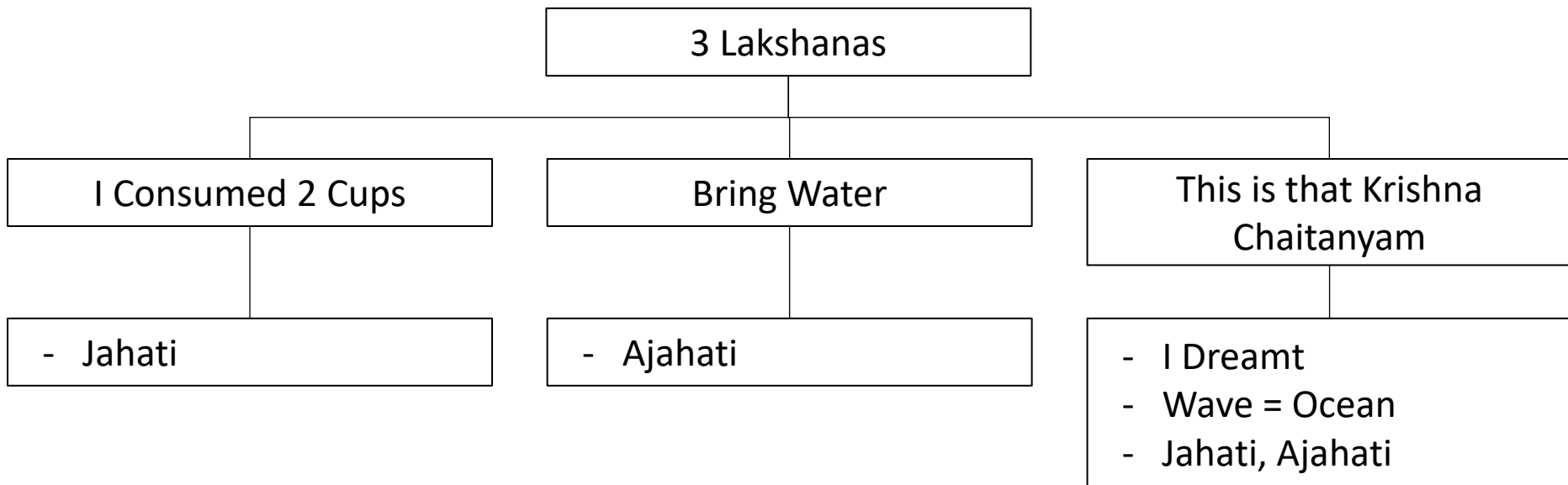
Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

- Dehi Karana Shariram, Chaitanyam are “Tvam”
- Individual exists behind changing Physical features.
- That individual we understand when we equate the Youthful and ageing Krishna Ananda.

- In Vachyarthā, remove contradictory features.
 - Don't remove the person totally, we retain the individual behind the contradictory features.
 - Since we retain that part.
 - From standpoint of Vyakti the individual, it is Ajahati Lakshana.
 - From the standpoint of contradictory features, it is ignored and called Jahati Lakshana.
 - Jahati Ajahati mixture we use whenever we equate the past person and present person.
 - Even when we equate the dreamer and waker, waker and sleeper, waker and Atma, we are using Jahati - Ajahati lakshana or Bhaga Tyaga lakshana.
 - I as a waker, I dream and Tirupati temple
 - I the waker = I the Past dreamer
 - In dreamer = Waker, Vachyarthā can't be applied
 - Dreamer is different, waker is different.
 - At the same time, you cannot totally drop the Vachyarthā also because we are equating them as one and same.
 - The contradictory features between the Dreamer and wakers body is dropped.
- Dream time-Space, wakers time and space, you are ignoring.
 - You are equating the common Person - Sakshi Chaitanyam.

When you say :

- I dream and in the waking state, the meaning of I is Sakshi or I slept well
 - Equating waker with dreamer, sleeper and establish equation between them, it is possible only if there was a common corridor connecting them.
 - That common corridor is Sakshi Chaitanyam, Atma Chaitanyam, Nirguna Brahma Chaitanyam.
 - Vishwa = Teijasa = Pragya = Sakshi Chaitanyam, Common, behind variable features.
 - Jahati Ajahati lakshana is very very common.
- I dreamt = Vedanta involved, I means Sakshi Chaitanyam.



- We apply 3rd implication and understand Mahavakyam.

e) Na Alam Jatya :

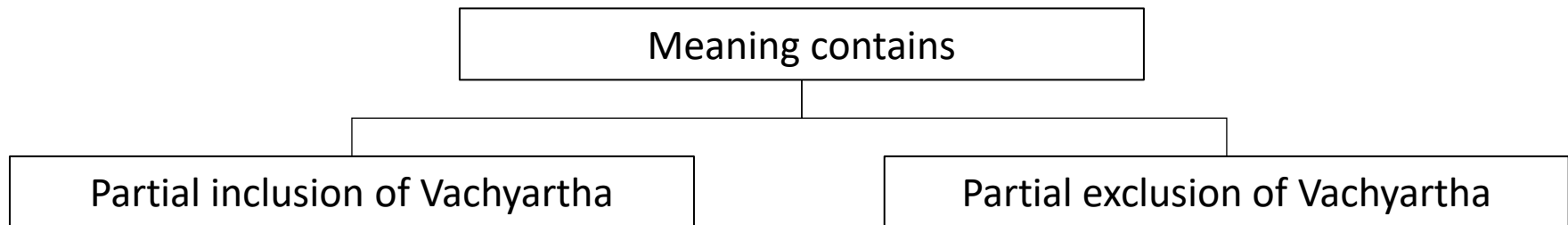
- Not appropriate (Alam) not proper
- Jahati Na Alam, Jahati lakshana Na Paryaptam.
- Jahati Lakshana is inappropriate in Mahavakyam.

f) Thatha Na Ajahatya Alam :

- Ajahati Lakshana is also Aparyapta, not appropriate

g) Kintu Ubayartha Atmikaya Lakshanaya :

- Use Lakshana which contains Ubaya Artha
- Jahati Lakshana Artha, and Ajahati Lakshana Artha.



- Ubayartha Uktaya Jahati, Ajahati Lakshana Yuktaha Bavet

h) Bavayam should be there, should be employed :

- That alone you should use

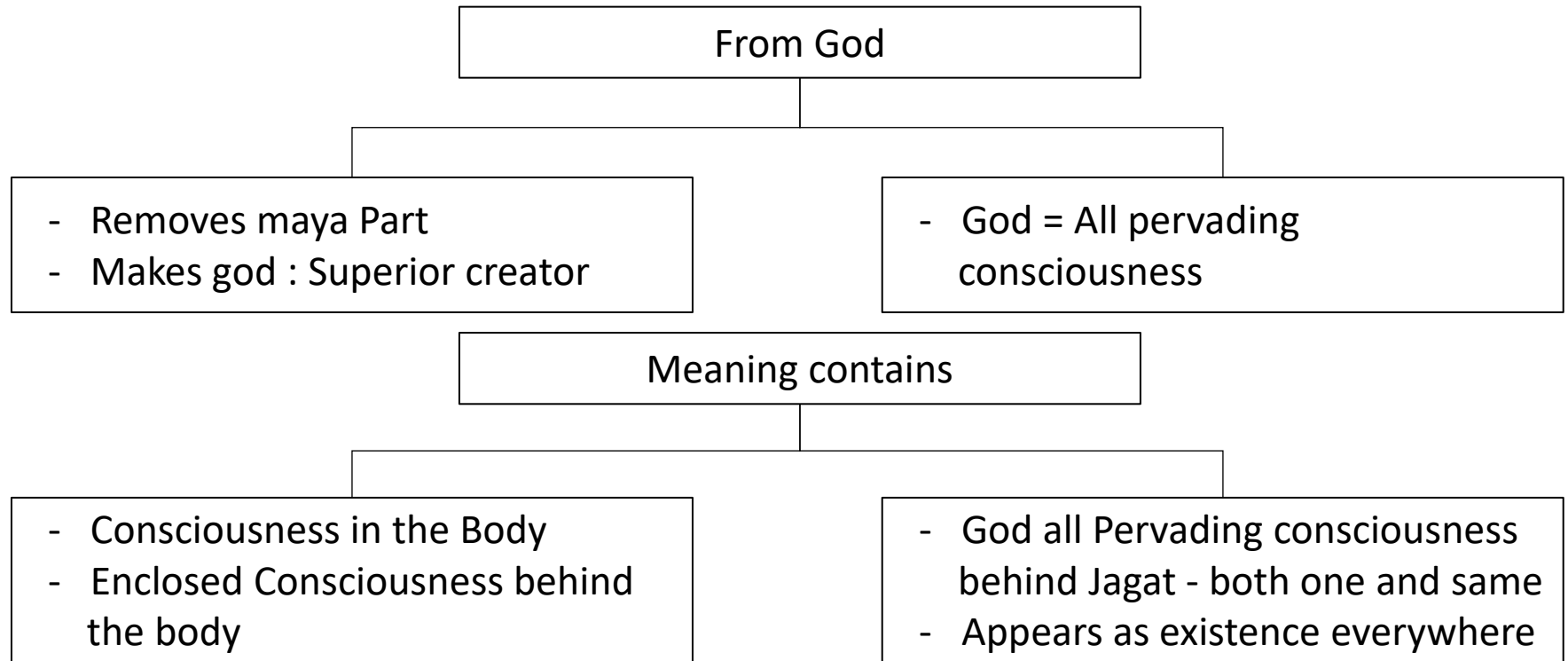
When you Say : I am God

- Need not feel Bad

Advaitin comfortably uses :

- “I am God”

- God = Chaitanyam consciousness part sets aside 3 Body's by Ajahati Lakshana
- Keeps conscious Principle through Jahati Lakshana.



- Both I's are one and same
- I need not feel Bad
- If I learn to assimilate this, I learn how to look at the body objectively from the point of Consciousness.

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

Apply

Body will come / Go

Mind Happy - unhappy

Life is a continuous change

- I can face life of change without changeless reaction, remaining well Anchored in Atma, the consciousness Principle.
- It is Very useful Principle
- We can say I am god, without conflict, without feeling it is a Sacrilege.
- After understanding Student says :
- Mei Eva Sakalam Jatam....

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- I am the cause of creation, Sustenance and dissolution.
- We can say that.
- We should be able to say that, if we want Moksha

Revision - Verse 78 :

ततस्तु तौ लक्षणया सुलक्ष्यौ
तयोरखण्डैकरसत्वसिद्धये ।
नालं जहत्या न तथाऽजहत्या
किन्तूभयार्थात्मिकयैव भाव्यम् ॥ 247 ॥

*tatastu tau lakṣaṇayā sulakṣyaū
tayorakhaṇḍaīkarasatvasiddhaye |
nālaṁ jahatyā na tathā'jahatyā
kintūbhayārthātmikayaiva bhāvyam || 247 ||*

Therefore, the two terms (Ishvara and Jiva), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither 'The method of total rejection', Nor 'The method of complete retention' will suffice. One must reason by a combined process of both.[Verse 247]

- Final part of teaching - Mahavakyam, Central theme of Upanishads
- Equates Atma and Brahman

Revealing :

Tatu	Tvam
<ul style="list-style-type: none"> - Creator - Ishvara - Brahman 	<ul style="list-style-type: none"> - Is you the created individual Jiva

- You are Ishvara, Literal meaning.

Ishvara	Jiva
Superior Attributes	Inferior Attributes

How no Difference?

Conventional Meaning	Implied meaning
<ul style="list-style-type: none"> - Jiva - Ishvara - Equation does not work - Vachyarth 	<ul style="list-style-type: none"> - Jiva = Ishvara = Pure Consciousness - Equation works for Lakshyarth - Arrived by Lakshana - Process of Implication

3 Types of Implication possible

Jahati

- Jahati can't be Applied
- Jahati Lakshana
- Jahl and Lakshana

Ajahati

- Ajahati can't be Applied
- Ajahal Lakshana

Jahati - Ajahati Lakshana

- Ubararthitamiyaka
- Mixture of both Jahati Ajati Lakshana
- Apply here
- Jahati Ajahal Lakshana
- Bhaga Tyaga lakshana
- Bhaga Lakshana

Example of 3rd Lakshana :

i) That Krishna Brahmachari is this Krishna Ananda

ii) Wave = Ocean

- Remove contradictory portion, attributes from Jiva and Ishvara
- Entity behind attribute is one consciousness only

Ishvara Minus Superior Attributes :

- = Nirguna Brahma Chaitanyam
- = All pervading

Jiva Minus inferior Attributes :

- = Nirguna Atma Chaitanyam
- = Obtaining in the Body

Both Nirguna Brahma Chaitanyam :

- Nirguna Atma Chaitanyam, one divisionless, Partless, Consciousness, truth behind Jiva, Jagat, Ishvara
- Triangle - Jiva Jagat Ishvara supported by one Attributeless consciousness, Atma, Brahman

- Absolute reality revealed through equation.
- Absolute can't be removed directly
- This is indirect method - both Jiva and Ishvara will Clash.

- Superficial dress removed, one consciousness revealed.
- Shankara explains Ubayartmika - 3rd Lakshana being explained in Verse 79, 80
- How it is implemented?

Verse 79 :

स देवदत्तोऽयमितीह चैकता
 विरुद्धधर्माशमपास्य कथ्यते ।
 यथा तथा तत्त्वमसीतिवाक्ये
 विरुद्धधर्मानुभयत्र हित्वा ॥ 248 ॥

*sa devadatto'yamitīha caikatā
 viruddhadrharmāśamapāsyā kathyate |
 yathā tathā tattvamasītivākye
 viruddhadrharmānubhayatra hitvā || 248||*

‘This is that Devadatta Just as in this sentence, the identity expressed is Arrived at by eliminating contradictory portions. So too, it is in the statement, ‘That thou Art’. Men of wisdom should give up contradictory elements on both sides and recognise the identity of Ishvara and Jiva, carefully noting that the essence of both is knowledge absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the Jiva. [Verse 248]

- Application of Jahati Ajahati Lakshana

a) Saha Devadattaha Ayam iti Atra, Soyam devadattaha :

- That Devadatta and this Devadatta are one and same
- Equation is used to accept Bheda between 2 Devadatta's.

Past Devadatta	Present Devatta
<ul style="list-style-type: none"> - Youthful - Superficial difference 	<ul style="list-style-type: none"> - Hair, Beard

- Equation to accept the same changeless person.
- That Krishna Chaitanya is this Krishna Ananda
- Superficial, physical features set Aside mentally.
- Behind youthful body, there was a person.
- Behind the ageing body, there is a person.
- Person behind variable Bodies is one and the same.
- Remove contradictory features, retain other part of primary meaning, the Person behind.
- We don't see the person behind with our eyes, but it is understood as one and the same.
- The oneness of Past Devadatta and present Devadatta is revealed.

b) Viruddha Dharma Amsham Apasya Hitva :

- Only part of the Person is removed
- Removing contradictory features.

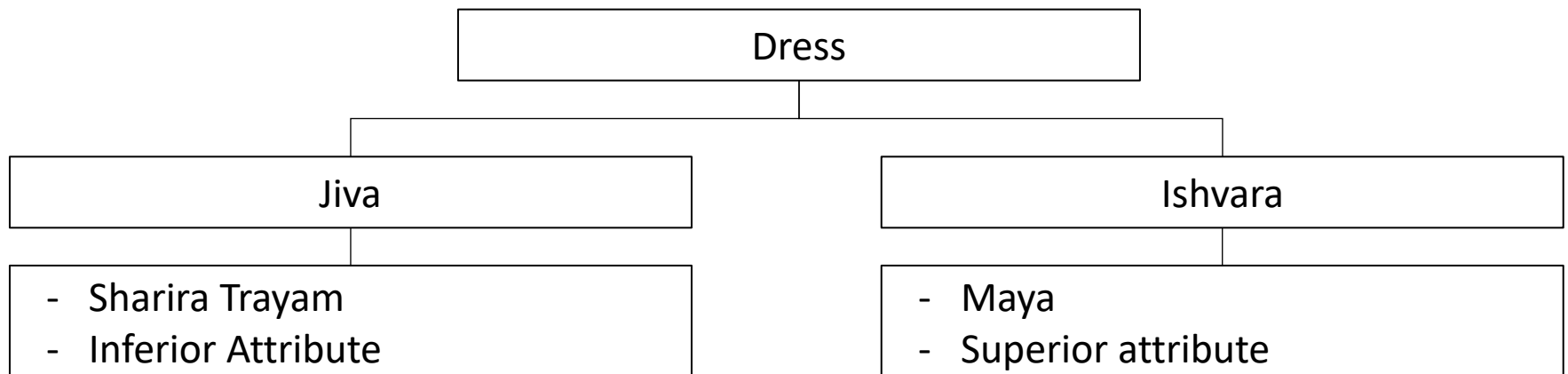
c) Ekata Kathyathe :

- One entity revealed.

- $4 + 3 = 9 - 2$
- See with your eyes, all 4 numbers different, + - Different
- Eyes superficially see difference.
- Apply mind, understand mentally $2 \rightarrow$ Invisible 7, see Aikyam and nod your head.
- Continuing to see the difference, see the difference Physically
- One is Omniscient, Omnipotent, Omnipresent another is Perviscient, Pervipotent, Pervipresent.
- We see Physically differences but penetrate invisible consciousness behind them both and then Nod the head and say it is fantastic liberating equation.
- Existence = Material Cause', 2, Revolutionized thinking
- Similarly Mahavakyam tat Tvam Asi - will revolutionize your thinking.
- It is Correct, kathyate as in example, in Mahavakyam.

i) Don't take vachyatha :

- Don't take Vyavaharika Atma and Vyavaharika Brahman
- They are dressed one



- Remove dress of contradictory attributes, remove body - Mind complex and Jagat.
- Drop Vyavaharika Vachyārtha
- Viruddha Dharma - Amsa Ubayathra Hitva - Dropped
- They are lower order of reality, not integral part of consciousness which is higher order of reality.
- Vachyārtha in the case of tat and Tvam Padārtha dropped.
- Hitwa - Set Aside
- “Ha” Root - Jahati
 - To set Aside
 - Jahyat - First you remove that
- As long as you have Dehatma Abhimana, you will be a miserable Individual.
- Come to Vedanta, drop Pancha koshas by Viveka at time of Mahavakya Pancha Kosha Viveka, topic must be alive in the mind of the student.
- Generally, we come to class from home and have so many problems.
- We are coming along with Panchakoshas and sitting in class as miserable individuals.
- We are waiting for the class to get over and have to pick up our problems.

Listener :

- | |
|-------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • Pancha Kosha inclusive, Mahavakyam does not work. |
|-------------------------------------------------------------------------------------------------------|
- Even if it works it is not retained.

- Sannyasa physical or not - Mental Sannyasa is a must for Vedanta to click.
- Viruddha Dharman Hitva means Mental Sanyasa Svikritya
- In olden Days, Physical Sannyasa
- Now, do mental sannyasa of Pancha kosha Viveka.
- This is Jahati Lakshana part
- Now Ajahati Lakshana, don't throw baby along with bath water.
- Remove Maya part from Ishvara, left behind is consciousness, which is included in the Primary meaning but it is ignored by most people.
- What is left portion?

d) Bodha Rupaha Avasishyate - Verse 60 :

- What is left behind is Sakshi Chaitanyam.

Verse 80 :

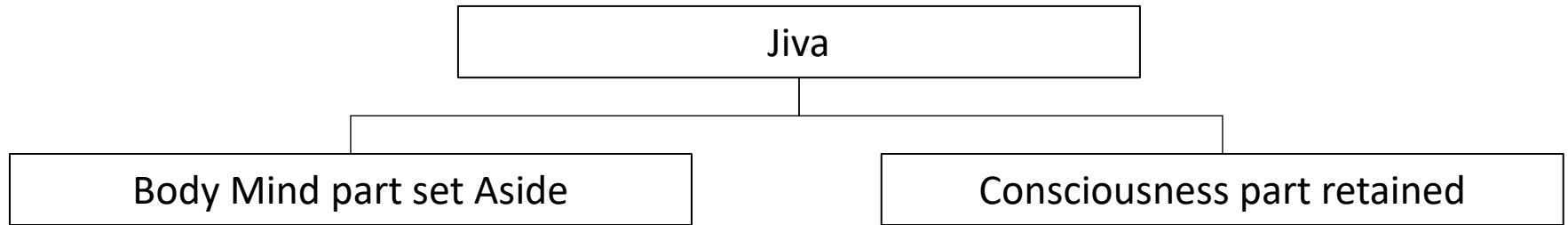
संलक्ष्य चिन्मात्रतया सदात्मनोः
अखण्डभावः परिचीयते बुधैः ।
एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोरैक्यमखण्डभावः ॥ 249 ॥

*samlakṣya cinmātratayā sadātmanoh
akhaṇḍabhāvaḥ paricīyate budhaiḥ |
evam mahāvākyaśatena kathyate
brahmātmanoraikyamakhaṇḍabhāvaḥ || 249 ||*

‘This is that Devadatta Just as in this sentence, the identity expressed is Arrived at by eliminating contradictory portions. So too, it is in the statement, ‘That thou Art’. Men of wisdom should give up contradictory elements on both sides and recognise the identity of Ishvara and Jiva, carefully noting that the essence of both is knowledge absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the Jiva. [Verse 249]

a) Chinmatrataya Samlakshya :

- Having applied Jahati Lakshana, being a mixed Lakshana, empty Ajahati Lakshana.



- Tvam should go up Sakshi Chaitanyam, finger of teacher stops at Sakshi Chaitanyam.
- Student should also come to Sakshi Chaitanyam, student should also be in Samadhi as it were.
- Samadhi means, student absorbed in the meaning of Chaitanyam.
- He has forgotten Body, mind, family, fatherhood, motherhood.
- He has dropped all roles and is in absorption
- Sravanam itself is Nididhyasanam
- Yagnavalkya to Meitreyi - Meitreyi Brahmanam, Vyachasmanate tu Vijigyasitva...
- While teaching itself, convert Sravanam into Nididhyasanam, come to Consciousness and forget completely your worldly individuality.
- Chinmatrataya Salakshanaya - Do Baga tyaga Lakshana, arrive at Chinmatram, Consciousness alone

Ishvara :

- Creator only because of Maya
- Set aside Mithya maya, Ishvara not creator.

- Creator status of Ishvara incidental
- That goes away - Vyavaharikam Brahma is gone

What is left behind? Non Creator consciousness

- Paramartika Brahma Chaitanyam is one all pervading consciousness called Brahman and enclosed consciousness is called Atma.
- Enclosed consciousness Atma and all pervading consciousness are one and the same.
- Chinmatra taya Salakshya, Lakshataya Srikrutya

b) Sad Atmano :

- Sad = Brahman
- Atma = Jiva for Brahman and Atma having taken Lakshyarth

c) Akhanda Bavaha :

- Vyavaharika Brahma and Atma gone
- Paramartika Brahma and Paramartika Atma remains.
- Individual consciousness and total consciousness are Akhanda Bava, Non-divisible nature.
- Consciousness is Non-dual, Non-divisible, partless can't Say individual consciousness is part of total consciousness.
- Individual consciousness is total consciousness.
- Division is only seeming division because of the body.

Example :

- Pot space not product of total space, because space can't have parts.
- Pot space not property of total space.
- There is only one Non-dual, indivisible, Partless space

Gaudapadacharya in Mandukya Upanishad :

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।

नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

nā''kāśasya ghaṭākāśo vikārāvayavau yathā |

naivā''tmanah sadā jīvo vikārāvayavau tathā || 7 ||

The space in a pot is neither an evolved effect nor a part of the All-pervading space; so too the individualised ego (Jiva) is neither evolved from nor is a part of the Spirit i.e., the Supreme Self.
[3 - K - 7]

- I am neither part of God, nor product of god.
- I am god, if you take the special meaning, which is my real Nature.

c) Akhandabavaha :

- Non-divisible, oneness

d) Parichiyate Nishchiyate :

- Is Ascertained, Understood, registered by a competent student, who has taken Mental Sannyasa, Pancha Kosha Abhimana Sannyasa
- Na Mrityur, Na Shankha, Na jatir Bhedaha....

Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

- All relationships only in Vyavaharika Plane.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- All relationships only in dualistic, empherical realm, not real
- Reality is one relationless Asanga Chaitanyam.
- Whichever student is able to remember at the time of Sravanam.
- Chant Shanti Patha
- Life becomes faster
- Tat Tvam Asi over in 20 Minutes and go back and start your worry.

Aim of Shanti Patha :

- Mental Sannyasa, forget family, office, Corona
- Be Aham Pada Lakshyarth
- Do Mananam...
- Verse 253 to 418 - Nididhyasanam....
- No time for one hour talk mental renunciation alone gives inner leisure.
- Port reduction, reducing Activities, slow down.
- Parichiyate student registers if he has leisure in his mind and remembers Pancha Kosha topic deeply in his mind
- Parichiyate means Nishchiyate
- Chi Datu - Chinoti - To Ascertain, deeply register by whom?

e) Budhaii :

- By wise, qualified Students, Aham Brahma Asmi becomes a fact
- Not incidental casual teaching but Central teaching

Chandogyo Upanishad :

- Chapter 6 - 9 Times - Tat Tvam Asi repeated with 9 Examples

f) Evam :

- In this Manner

g) Mahavakya Shatena :

- Shatam = 100's not 4 Mahavakyam, Sample from 4 Vedas

Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति
तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
sa ekaḥ sa ya evaṃvit | asmāḷlokāt pretya |
etamannamayamātmānamupasaṅkrāmati |
etaṃ prāṇamayamātmānamupasaṅkrāmati |
etaṃ manomayamātmānamupasaṅkrāmati |
etaṃ vijñānamayamātmānamupasaṅkrāmati |
etamānandamayamātmānamupasaṅkrāmati
tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.
[2 - 8 - 12]

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13- 3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

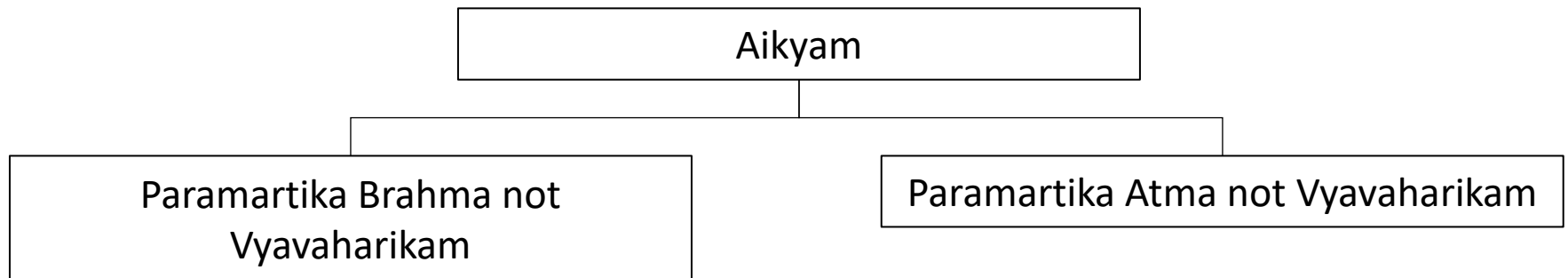
h) Kathyate :

- Revealed

i) Brahmatmanoho Akhanda Bavaha :

- Akhanda Bava = Aikyam
- Aikyam = Jiva merging into Ishvara - Another meaning
- Jiva will join Ishvara in Kailash, Vaikuntam
- If you go there, will come back, reaching is Karma Phalam, Anityam therefore, return.
- We have Misconception - Jiva travels and joins
- Aikyam Misunderstood as Joining, no question of Joining because there is only one consciousness
- It is all Pervading, can't travel and reach the other.

- Merging into Ishvara during Moksha is understanding that, I am never away from Ishvara.
- Understanding = Merger, not physical event but intellectual event.
- Understanding happens in intellect not in Atma
- Ignorance and misconception is in the mind
- I mistook I was away from God
- Misconception in the intellect
- Now I drop the Misconception by understanding that I was, am, ever will be god, consciousness
- Merger is figurative, happens in the intellect.
- Therefore, keep intellect, don't transcend intellect
- Transcending is in terms of understanding
- With the intellect, I claim I am not the intellect.
- Intellect is of lower order, I am the consciousness which is the revealer of intellect also
- All are cognitive phenomena, Vivekachudamani.
- Mahavaktya Shatena Akhandabavaha, not physical merger, of Brahma and Atma.



- Not dressed Brahmatma Aikyam
- Kathyate - Revealed Mahavakya Vichara is Over

Verse 81 and 82 :

- Consolidation of entire central teaching.

Verse 81 :

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 251 ॥

*mṛtkāryaṁ sakalaṁ ghaṭādi satatam mṛnmatramevāhitam
tadvatsajjanitam sadātmakamidaṁ sanmatramevākḥilam |
yasmānnāsti sataḥ paraṁ kimapi tatsatyaṁ sa ātmā svayaṁ
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ||251||*

All Modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone, so too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self existent reality, one's very own self. Thou art That, the serene, the pure, the supreme Brahman, the Non-dual.[Verse 251]

Cardinal Principles of Vedanta

3 Components

i

Brahma Satyam

ii

Jagan Mithya

iii

Jivo Braheiva Na Paraha

Verse 66 to 73

Verse 74 to 80

Verse 66 to 73 :

- Brahma Svarupam i and ii

Chandogyo Upanishad :

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः
काममपः पिबापोमयः प्राणो नपिबतो विच्छेत्स्यत
इति ॥ ६.७.१ ॥

ṣoḍaśakalaḥ somya puruṣaḥ pañcadaśāhāni māśīḥ
kāmamapaḥ pibāpomayaḥ prāṇo napibato vicchetsyata
iti || 6.7.1 ||

O Somya, a person has sixteen parts, [and all your sixteen parts are intact]. Do not eat anything for fifteen days, but drink as much water as you like. Life is dependent on water. If you do not drink water, you will lose your life. [6 - 7 - 1]

Chandogyo Upanishad :

स ह पञ्चदशाहानि नशाथ हैनमुपससाद किं
ब्रवीमि भो इत्यृचः सोम्य यजूंषि सामानीति स होवाच
न वै मा प्रतिभान्ति भो इति ॥ ६.७.२ ॥

sa ha pañcadaśāhāni naśātha hainamupasasāda kiṃ
bravīmi bho ityṛcaḥ somya yajūṃṣi sāmānīti sa hovāca
na vai mā pratibhānti bho iti || 6.7.2 ||

Śvetaketu did not eat anything for fifteen days. After that he came to his father and said, ‘O Father, what shall I recite?’ His father said, ‘Recite the Ṛk, Yajuḥ, and Sāma mantras.’ Śvetaketu replied, ‘I can’t recall any of them, sir’. [6 - 7 - 2]

3rd Component :

- Jivo Braheiva Na Paraha
- Verse 74 to 80 Verses

Chandogyo Upanishad :

- Viii to Xvi - 9 Sections

Chandogyo Upanishad : Presents :

- Brahman Satyam jagan Mithya, Jivo Braheiva Na Paraha

To Reveal :

- Brahman = Real Karanam Satyam
- Jagat = Unreal, Karyam, product.

3 Examples

Clay earthen ware

Iron, Instruments

Gold Ornaments

Kaaranam

- Remains same in 3 Periods of time

Karyam

- Product is Mithya
- Does not exist in 3 Periods of time
- Before not there
- End not there
- In between - Don't have independent existence

Earthenware

- Borrow existence from Clay
- Karyam - Pot Mithya

Clay

- Karanam
- Satyam

- 3 Examples of Mithya

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

Extending :

Karanam	Karyam
<ul style="list-style-type: none">- Brahma- Satyam	<ul style="list-style-type: none">- World, body - Mind- Mithya

- Thereafter, Brahman - Satyam is truth behind entire creation and body-mind complex.
- Clay behind earthenware, Brahman is behind you - Body - mind complex
- Body = earthen ware, pot belly
- Behind your body-mind complex is your Real you, Karanam Brahma
- It is behind Karya Shariram, Karya mind
- Brahman is available as Atma
- Brahman in truth behind creation and in my own body in the form of 5 featured Chaitanyam, which is the real you.

Gita - Chapter 6 :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

- 9 Times - Brahman is truth, tat Brahman is Reality, behind entire creation and behind your body - Mind also Saha Atma
- Tatu tvam asi, essentially, you are the Body - Mind superficially, for Vyavahara.
- Essentially you are Brahman - wave understands essentially I am water
- Brahma Satyam, Jagan Mithya, Jiva Atma Braheiva Na Paraha
- Wave realises I am water
- I have to realise, I am Atma which is Brahman behind the whole universe
- Brahman is truth of universe or I am the truth of universe
- I am Chaitanyam

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- I am Brahman, Brahman is cause of Universe.
- Therefore I am the cause of Universe

Instead of Saying :

- I am a product (Body) in the Universe, I learn to Say, I am the cause of the entire Universe.
- Without me, the world cannot exist.
- Matto Nanyat Atrati Vishwam, Satyam Bahyam Vastu Mayopa Krittam Adarshamantar Bashya...
- Manasya Tulyam Mayi Advaita Basimat Shivoam...
- I am the all pervading truth
- Summary of 16 Sections of Chandogyo Upanishad - 6th Chapter, Shankara presents in one Verse
- This Verse 81 is Chandogyo Upanishad - 6th Chapter Condensation

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahmanam

Very Significant :

- Kim Jyotismanita Khalime...

a) Mrtkaryam Sakalam Ghatadi Mrnmatram Eva :

- Pot, earthenware, lid, Jug, etc are born out of clay
- Pot is born = Thing not born, only Nama Rupa is Added
- What you call pot is clay with Superficial Nama Rupa
- Non-variable clay with variable Nama Rupa is called pot.

b) Satatam :

- All the time not before creation or after destruction
- Even while handing the pot, Jnani Says 'No Pot'
- Pot holds water - Only clay real with Non-variable superficial Nama
- Use new word, get trapped and create duality
- Clay and pot do not create duality.
- Advaitam continues before creation of pot, after creation of pot, after destruction of pot.
- Advaitam clay alone there
- Advaitam, was is will be

b) Satatam :

- Always

c) Mrn matram Eva :

- It is only clay, you name it pot
- Naming ceremony is important, can't Say clay for all products.
- Can't say give me clay, instead of Jug, Lid, pot.
- Bangle, Chain, Ring - Say gold

- Vyavahara requires Pluralistic Names

- Sarvani Rupani vichitra Dheeraha... Namana Kritva Bhibani Dhi Aste...

- Require pluralistic names, but don't allow them to trap you.
- Names many, substance one

d) Abhitaha :

- In and through, all pots, everywhere

Example :

- Chandogyo Upanishad - Chapter 6
- Extends to Brahman and world

e) Tadvat :

- In the same way,

f) Sajjani Tam = Idam Abhilam :

- This entire Pluralistic Universe after big bang it evolves
- Includes body Mind sense complex
- Entire Universe
- Saj Janitam - Born out of Sat Brahman
- World is Brahman alone all the time.